

Exams place Christian schools in quandry

SCS Staff

SURREY, BC — All grade 12 students in member schools of the Society of Christian Schools (SCS) wrote the public school final examinations recently despite, in many cases, not having been prepared for them.

Parents in three schools had decided earlier to maintain a Christian curriculum not influenced by the examinations. However, they reversed their decision when the Inspector of Independent Schools announced funding cutbacks in grades 11 and 12 for schools not

participating in the examinations and the provincial universities made the exams an entrance requirement.

Students were exempted from History 12 by the Minister of Education, Jack Heinrich, for this year only. Despite vigorous parental protest, the Minister refused to accept a compromise recommended by BC's Christian schools suggesting they develop their own examinations in English, history and biology, subject to Ministry approval.

The Minister has vowed that examinations will possibly be extended

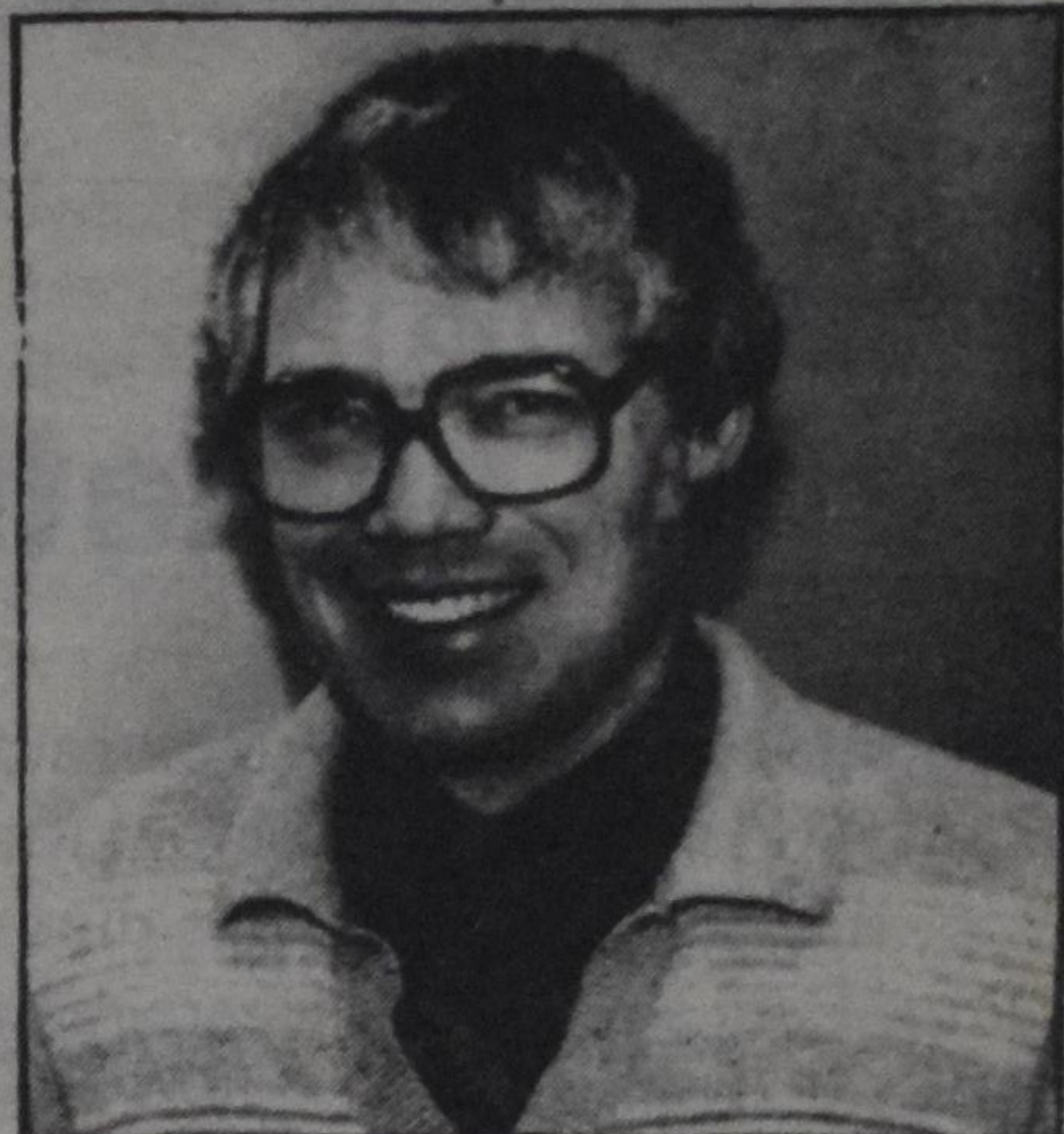
to other grade levels as well. While the examinations are explicitly based on public school courses and philosophy, the Minister has made them compulsory also for all students in independent schools receiving the higher of two possible levels of funding. All Christian schools in this category now receive about \$900 per student per year, an amount that would be reduced to less than \$300 for schools not participating in the examinations.

The problems of Christian schools with the examinations go beyond specific questions and the loss of grants, however.

"Our Christian beliefs affect our choice of content as well as the types of questions we ask," says Harro Van Brummelen, education coordinator of SCS in BC. "If we taught the government curriculum we would, for example, not teach about the roots of Western culture in the senior grades, since the government excludes a study of the Renaissance and Reformation and of the development of Western humanism up to 1900. Yet we believe such study is crucial for students if they are to become prophets for Christ Jesus in our secular society."

With both parents and teachers wanting their students to do well on the exams, Van Brummelen fears that the memorization of facts will be stressed at the expense of a Christian understanding of basic issues. Most Christian schools are now changing their courses to fit Ministry stipulations at the grade 12 level. In the meantime, the Christian schools are launching a study to determine the ways in which the examinations are affecting their curriculum.

Van Brummelen believes the imposition of these examinations to be a turning point for BC's Christian schools. He points out that Christian schools have never opposed government testing of basic skills and general knowledge, and have welcomed government evaluation



Harro Van Brummelen

teams. Now, he says, a new element has been added in that schools must carefully follow government-prescribed courses. Rather than teaching and continuing to develop an integrally Christian program of studies at these levels, the schools now can only add Christian interpretations to material that is often based on a non-Christian view of life.

Parents face a real dilemma in making decisions about the examinations. Students from schools not writing examinations will not be able to enter public universities directly, and their diplomas will be viewed second-rank by the public-at-large.

BC's schools have always made a strong argument for government funding of Christian schools on the basis of justice in a pluralistic society. The examination issue has underscored, however, that receipt of funding also makes the schools subject to undesirable government control.

Thinkbit

As you ramble down life's road, brother,
Whatever be your goal,
Keep your eye upon the doughnut,
And not upon the hole.
Sign in donutshop

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Shalom Manor gets government approval

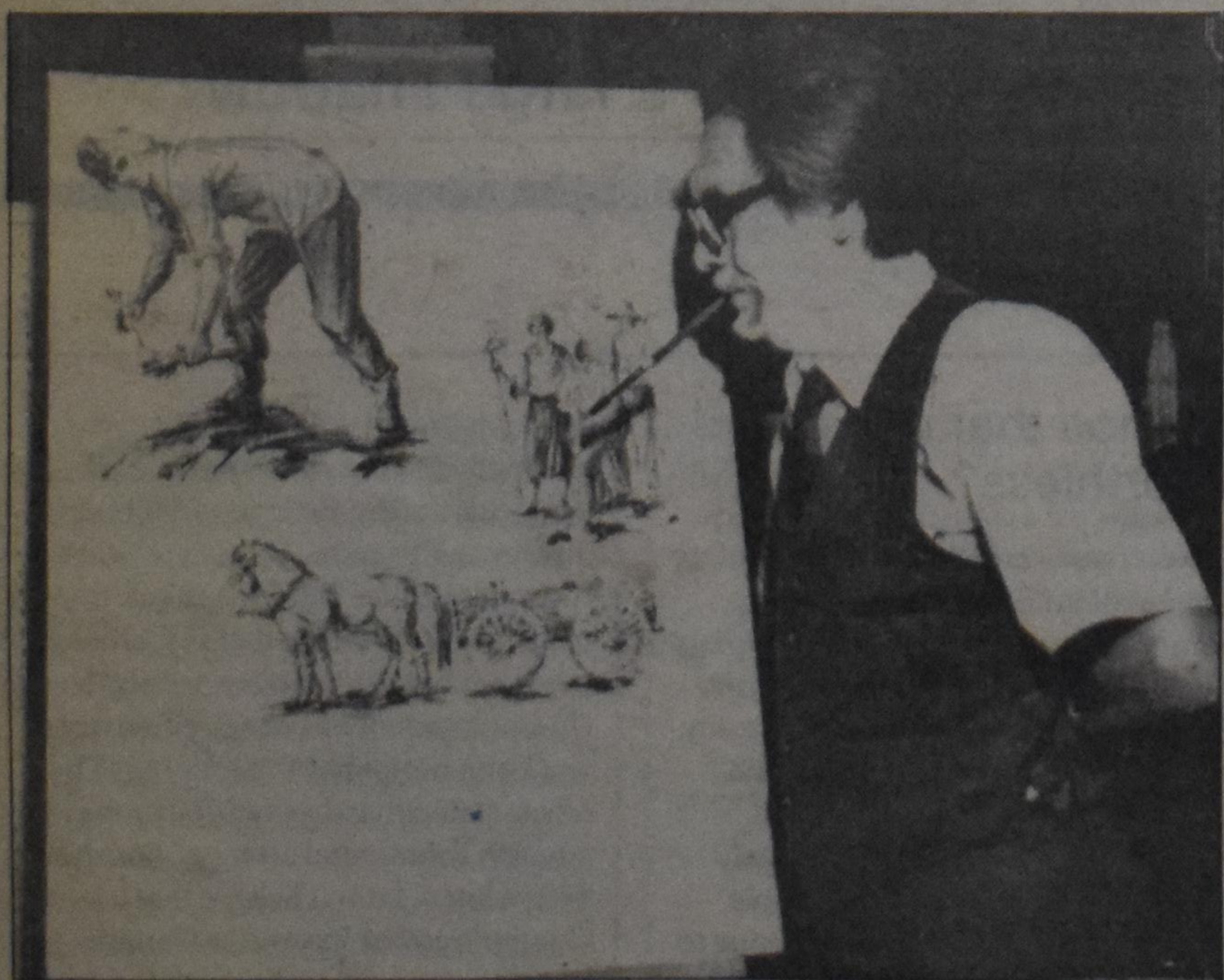
Marian Van Til

GRIMSBY, Ont. — On September 1, 1984, Shalom Manor, a home for the aged, received official recognition from the Department of Community and Social Services in Toronto. The approval came after five years of contact with Social Services kept alive by Shalom's board and administrator, John Kamphuis.

Shalom Manor now has a license to do essentially what it had been doing since it opened in September, 1979. However, the institution hopes that being licensed

will help its quest for government subsidized care, explained Kamphuis. At present, operating funds come from residents, private donations, and the Christian Reformed churches of Classis Hamilton.

One hundred-two residents now call Shalom Manor home. Said Shalom's secretary, Rita Otten, "We feel greatly blessed in being able to care for members of the generation who started churches and Christian schools when first coming to Canada."



Mykola Bidniak is shown here during a painting demonstration on the occasion of the film premiere of the film "Glad to Be Alive," a documentary about his life as well as the lives of other disabled artists, all members of the Association of Mouth and Foot Painting Artists.

For story see page 11.

APJ says "no" to nuclear-centered defense

WASHINGTON, DC — (APJ) The Association for Public Justice released its latest position paper here over the Labor Day weekend — *Just Defense and Nuclear Weapons*. APJ's Executive Director, James Skillen, explained that the U.S. should begin now to reorient its defense policy by means of a vigorous response to just-war criteria.

Unlike the U.S. Catholic Bishops who walked up to the door of rejecting nuclear deterrence but did not go in, APJ challenges deterrence strategy based on nuclear weapons. According to Skillen, citizens both here and abroad are being offered an illusion of security while the threat of nuclear annihilation becomes even more serious.

"U.S. defense policy is becoming increasingly inflexible because it has bottled itself up in nuclear-centered strategies that require more and bigger

threats of nuclear retaliation in circumstances of actual conventional military weakness. We need to change from our current dependence on nuclear deterrence and nuclear war-fighting strategies to a dependence on those types of conventional strategies and weapons that can be employed most fully in accord with rules of just warfare," said Skillen.

Unlike those who would argue for unilateral nuclear disarmament, APJ presents the case for a new defence doctrine and new negotiating strategies that can replace the outmoded nuclear ones. According to Skillen, it is not enough to say "no nukes." "We must say 'no' to a military doctrine which requires nuclear weapons. Through an idolatrous faith in science and technology and a longing for nationalistic preeminence we are ignoring the demands of justice. "We must place the requirements of justice above all else," he added.

The release of APJ's new position paper was timed to coincide with the annual meetings of the American Political Science Association here where Skillen participated on a panel discussing the Catholic Bishops' pastoral letter on war and peace.

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Editorial Papal visitation — a blessing and affliction

Is there anything left to be said about the visit of Pope John Paul II? Has anyone said that the Pope's hair is wispy at the top, that the papal toe taps during lively entertainment and that John Paul sometimes wears the mitre with and sometimes without skullcap? If not, here it is straight from the Editor's observant eye.

I have noticed that the spell that the Pope casts on people is very similar to what Jack Kennedy used to impart on his contemporaries. It's a strange mixture of charisma, media hype, high office and mass response. The ingredients form a magic potion that leaves people feeling as if they have been near God. It's an Immanuel feeling, that is echoed in the following ads that appeared in the papal visit guide of the *Toronto Star*: "Let the earth rejoice," "May his presence comfort you," and "Hallelujah, he is with us."

The advice given by a priest involved in official protocol to those who might meet the pope was, "First, keep on breathing. That's important." The first aid centres at the Toronto Downsview mass reported that some did not follow the advice, and had to be taken to the hospital.

Sunny and shadowy side

Perhaps this editorial is beginning to sound a little irreverent. That was not my intent. I do not want to take away from the apparent fact that the pope is a devout man, that in spite of his scholarly mind (he has two doctor's degrees) he is a very plain and loving man, that many of his homilies were beautiful expositions of Scripture and provided scriptural counsel on national issues and problems. I hope that thousands of people were touched at the heart of their being by the spirituality that radiates from this man's life.

But I can't ignore the package in which the visit was wrapped. Nor dare I forget that the Pope and the whole hierarchical structure of the Roman Catholic Church robs the believer of responsibility to live out his faith before the face of the Lord. And what about the appeal to Mary as a mediatrix and to all the other saints we are urged to pray to? What about the mass which, especially in its huge dimensions, without any form of discipline and close fellowship, takes on the form of a ritualistic picnic?

Roman institution reinforced

The pope wants to encourage ecumenical relations. But lest we think that this means that the Roman Catholic Church will surrender any of its central teachings and practices, let's

Editorial Advisory Board: Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart.

remember that only a week before the papal visit two RC theologians in a Toronto school of theology were under discipline for having introduced protestant ideas into the curriculum.

If there was anything that this visit accomplished, it was that the Roman Church got free national advertising for 12 days straight and beyond. It simply was a superb PR job on the part of the Church. You could not turn a radio dial or TV knob without hearing a discussion on the priesthood, the papacy, the virgin Mary, the eucharist, the Vatican, confession, visit preparations, expected numbers. The national papers carried daily accounts. The Toronto Transit Commission issued special papal visit transit passes for \$3.00 featuring a picture of the pope.

The papal visit reenforced the idea in me that the Roman Catholic Church is a strange mixture of true piety and pagan superstition. It's a church that still stands in need of reformation. But that reformation in the Canadian branch of the Roman church, if it was at all in the works, probably took several giant steps backward because of the visit.

For every spiritual triumph of this loveable pope as he continues his world-wide tours, there is a triumph of error and emotionalism which the earth and its fulness can do without.

Winds of change?



John Paul II casts a large shadow

Letters

Break the arm of the wicked

The quality of Rev. Van Harmelen's column is superb, the recollections vivid and the frequent moral profound. I understand why my late father thought so highly of him. So do I.

The Dutch language has its unique attractions but especially when flowing from his sensitive pastoral pen. Or is that pastoral typewriter?

In any event, let me know the identity of those so very "kind" children near Oenkerk, if they are still alive (C.C., Sept. 7, "Hinke deed belijdenis"). Yes, do include a marked map.

I am more than prepared to make a

very unpastoral "huisbezoek" on my own, the next time I find myself over there; the — let's step behind the barn for a minute — kind!

But then, on second thought, I know the good Reverend did not intend to evoke this kind of reaction. The thought, nevertheless, has transient appeal.

He concentrated correctly on Ps. 10:14 and my attention was drawn to what follows in the next verse.

**Ralph L. De Groot,
McLean, V.A.**

Is a shoe that does not fit worthless?

I take exception to the article regarding government funds for the building program at Emmanuel Church, Calgary.

The program referred to is funded by the Unemployment Insurance Program, which means that only those persons who are eligible for Unemployment Insurance qualify. That is quite clearly spelled out in the application. People who work under this scheme continue to receive their Unemployment Insurance which generally is an enhanced amount.

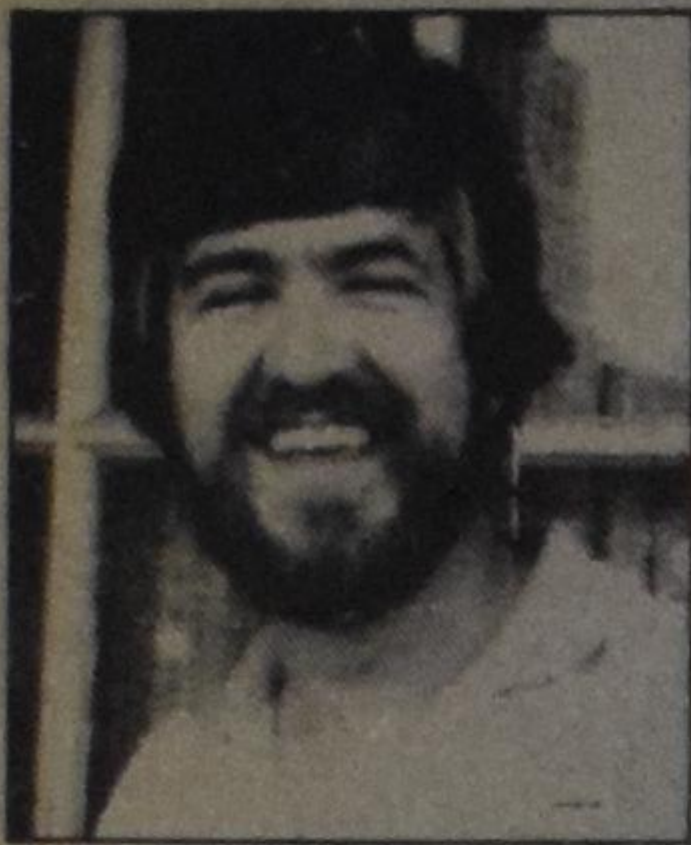
The thrust of the program is to maintain unemployed persons close to the mainstream of employment, to assist in maintaining some dignity for the unemployed person during a period of

unemployment, and to realize some productivity from persons while they are being assisted by the Unemployment Insurance Program.

Keeping these factors in mind, then, it quite understandable that self-employed persons or others who are not eligible for Unemployment Insurance could not work and be paid by this scheme. The article stated that the "federal money is never in Emmanuel's hands" nor should it have been. I don't believe that Unemployment Insurance Canada should provide churches with funds for new buildings. Their mandate is to maintain a level of security for unemployed workers and assist them in returning to employment.

Knowing how some municipal bodies and private entrepreneurs have

JUST A MOMENT/HERMAN PRAAMSMÄ



"Paradox: more than one dox."

You all know of course that a paradox is an apparent contradiction, something which seems not to make sense. A paradox often includes two things which on the surface seem impossible to reconcile, but which both are true. You can't really explain it, but there it is.

An interesting example is the following:
"Every man desires to live long, but no man would be old." *Jonathan Swift* (1667-1745) said that. And he's right, I guess. Ask anybody: "Would you like a long life?" and the answer is likely to be, "Yes, of course!" But ask the same person: "How would you like to be old?" and (s)he will reply: "Are you kidding?" But you can't have the one without the other.

A variation on the same theme I heard some years ago in the words:
"Everybody wants to go to heaven, but, baby, there ain't nobody wants to die!" (old song from Black folklore). That too is a human paradox. Both parts of the sentence are equally true, yet they seem to exclude each other.

As a matter of fact, you could construct your own paradoxes when you read the Bible. There are many, many examples there which bring out the human (sinful) condition. Try these out, for example:

We'd all like to be thought of as generous, as long as it doesn't cost us too much (Ananias and Saphira). We'd all like to love the Lord dearly, but not at the expense of the one thing we treasure the most (Rich young ruler). We trust totally in the Lord, but He needs all the help we can give Him (Jacob).

In that kind of mirror we see a little bit of ourselves. Fascinating, at times humorous, a bit scary. Human inclinations (quite understandably at times) at war with surrender to divine love.

The Bible also mirrors a different kind of mentality. People like Paul who would rather be at home with the Lord than continue here on earth, like a poor widow who gives her last penny out of love, like an Abraham who puts his son on the altar in the conviction that God will provide in spite of anything that might happen to his greatest treasure, or like three young men who step into a fiery furnace.

But that different kind of mentality is the result of another, an ultimate paradox: *God's grace lives in sinful hearts*. And that grace finally conquers, transforming an old nature into a new person in Christ! While we were yet enemies, Christ died for us. You can't really explain it, but you may believe in it.

And rejoice.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church of Rexdale, Ont.

Longer Letter

"Second-hand" reader denounces end of hand-outs

The article by Dr. B. Zylstra in the August 3 issue of C.C. entitled "Courage — the one thing needful" was in fact, at least in one of its parts, a rather cowardly effort to be "tough."

One of the "tough" answers to our present socio-economic malaise, is to attack the social welfare net by limiting it to those without an income of their own. In other words, as Dr. Zylstra suggests, he would like to get rid of the principle of universality in so far as it applies to social welfare programs eg, medicare, education, housing, personal social services, social security payments to the aged, infirm and the disabled. Family allowance, Dr. Zylstra, not Children's allowance, is suggested as a good example.

The principle of universality should not be considered sacred. But, the notion that no one should suffer from a lack of food, clothing, shelter and the other necessary conditions for maintaining and developing the potential of human life, should not be sacrificed. Dr. Zylstra seems eager to throw out the baby and the "clean(?)" bath water without much thought to the alternatives.

In this regard Dr. Zylstra seems to have allied himself with the rhetoric of the "smoke and mirrors" gang across the border. His "tough" answers sound like the right wing slogans that had led to an increase in poverty, to increase in the rate of death among new born infants, and to other such encouraging economic indicators across the border.

Frankly, it sounds to me as if Dr. Zylstra has been taken in by politicians and those who would be, who want to impose a conservative free enterprise imprint on Canada. Frequently such proponents have attacked the provision of social welfare programs on the basis of their universality i.e., "it costs too much." In reality, their counter-proposals have redefined need on the basis of some narrowly conceived notions of 'need' and 'deserving' poor.

In Alberta this has led to politicians rationalizing the expenditure of public funds on wine to the tune of \$45.00 per bottle and the payment of expenses for politicians' wives on obscure trips abroad, suggesting that in the long run it will pay off in an improved economy. Meanwhile cutting back shelter

allowances to public welfare recipients, reducing remedial programs and resources for handicapped children, and blaming the sick for being sick is considered necessary in order to improve the economy, reduce the budget and cut the fat out of the civil service. By adopting these simplistic slogans Dr. Zylstra associates himself and the organization he so ably represents with this new form of social darwinism.

As a "second-hand" reader of C.C., I'm writing this after the Tory landslide, so Dr. Zylstra is likely to see at least some of his "tough" answers implemented over the next few years. Let's hope that at least Mulroney remembers that politics involves doing justice.

Jake Kuiken M.S.W., R.S.W.,
Calgary, Alta.

Reply to Jake Kuiken

Among other things, I wrote: "Limit the welfare net to the real needy — those without an income of their own."

Jake Kuiken is right in saying that the guideline sounds like the elimination of the principle of universality. I do not want that.

I do not defend a complete elimination of the principle of universality. For instance, everyone in Canada must continue to be part of the medicare system, just like everyone should enjoy the privilege of a free education. If the rich want more than what is offered in the general plan, let them for pay for that.

But I don't think everyone needs family allowance. What I look for is fiscal responsibility which pays for the medical system and the entire social welfare net.

Our politicians have been fiscally irresponsible because they lack the courage to pay the bills when they are due. We have seen an expansion of social services, but we have not seen an expansion of the ability to pay. Instead we end up paying interest on the deficit.

We would all be helped if civil servants, like Jake Kuiken, would suggest steps toward such fiscal responsibility. I am looking forward to a future issue of *Calvinist Contact* in which Kuiken unveils a plan of action.

Bernard Zylstra

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

attempted to exploit this program, I am glad that the program is funded in the manner that it is. It ensures that the worker receives the monies that he is entitled to and that the monies are for wages only.

One of the members stated that the "program doesn't work." That's unfair. Our country has utilized this program to improve our county forests. People have worked, the county has realized some income and some of our woodlots were in much better shape than they were prior to this project.

I would submit that failure is not in the design of the program. Frustration comes with non-acceptance of the guidelines. It sounds like the shoe didn't fit as well for Emmanuel but it carried them a much longer distance on their

building program then it would have had they not utilized it.

Let's accept gift horses for what they are even if they do come from government, rather than kicking them in the teeth.

Raymond Elgersma,
Smith Falls, Ont.

P.S. I do not work for the Federal government but my wife does.

Don't bombard with Christian education articles

I feel that sometimes articles are not properly edited and even sometimes

should not be printed, if they are based entirely on someone's personal opinion and/or are expressed in such a way as to unfairly criticize or make people feel uneasy if they are not of the same opinion.

For example, not everyone supports Christian education for various reasons. Some are quite satisfied with the schools in their particular area, cannot afford it or are not satisfied with the standards, discipline or teacher qualifications at the Christian school in their area.

These are legitimate reasons. So is it fair that they are constantly bombarded with articles on Christian education, some of which directly or indirectly criticize those who do not support Christian education?

I could name particular articles, but do

not wish to name names. Personally I am not against Christian education. This is just an example of articles I feel could be inspected more closely by C.C.

This does not include letters replied to by the editor. These I enjoy very much. Because if there is a stilted point of view, the editor will present an opposing viewpoint.

Joyce vander Galien-Posthumus,
Oshawa, Ont.

Society

Edmonton church closes down

Victim of suburban flight and spiritual blight?

Paul De Groot

EDMONTON, Alta. — The rapid pace of change in Alberta can be seen in the history of Edmonton's Second Christian Reformed Church.

In 1959, only seven years after being organized, it was the second largest Christian Reformed Church in Canada, with 240 families. In those seven years it had already split once itself, sending 30 families off to start Third CRC in February of 1952, less than a year after Second itself had been organized, on May 4, 1951.

But as of Sept. 1, Second Christian Reformed Church officially no longer exists. Since July 1, its building on Edmonton's 96th Street has been empty. The church organ, with which Gerrit Kamphuis led the congregation in singing for the entire 33 years of the church's existence, is silent. The 240 families were, by 1984, only 56. A 1954 picture of the church's youth group had no fewer than 73 faces. Thirty years later, there was no youth group. Second Church members had, in the boom years of the 1970s, moved to Edmonton's burgeoning suburbs, where they helped found other Christian Reformed Churches.

Immigrant church

Begun at a time when Canada was inundated by post-war immigrants from Holland,

Second was designed to serve this section of the population. First Church, founded in 1910, was by that time a well-established English-speaking congregation, which could not serve the new members, who began arriving in great numbers in 1947, without drastic changes. In the fall of 1950 a proposal to start a second church failed; only a few months later, the need for a second congregation had become apparent, and one was organized. On Sept. 16, Rev. John Verbrugge, called from Lynden, Washington, preached his first sermon in MacDonald Baptist Church, the new church's first location.

Following several attempts to purchase or build a new church, a Ukrainian Orthodox Church became available, and in April, 1954, after extensive renovations to accommodate the Second Church congregation (which by then had 190 families) the new building was dedicated.

Second Church played a vital role in the work of the Christian Reformed Church in Edmonton in the 1950s and 1960s. The largest CRC in the city for most of that time, it was also the site until its closure, of city-wide Dutch services each Sunday, continuing the ties with the old country from which most of its founding members had come.

In spite of its Dutch character, the church's first four ministers were all Americans: Verbrugge



Edmonton's Second Christian Reformed Church

(1951-55), John H. Piersma (1956-60), Tenus C. Van Kooten (1960-62), and Jacob W. Uitvlugt (1963-66). They were followed by Gerard Ringnald (1966-71), Richard Stienstra (1971-78) and Jacob H. Kits (1978-84).

Lip service

In its 25th anniversary booklet, Rev. Stienstra warned prophetically of difficulties ahead.

"We have a habit of paying lip service to a reformed world and life view, while the reality is that we have drifted from such a lifestyle. During the past 25 years for various reasons our congregation has experienced a

noticeable and serious erosion in Bible and doctrinal knowledge... May our faithlessness not bring God's judgment on Second Church."

Stienstra's comments could probably apply to a great many other churches, as well as to Second. Also contributing to the church's decline was the rapid growth of Edmonton during the 1970s and prosperity which encouraged many of its members, particularly young families, to move to the city's suburbs where they joined other CR churches. With Rev. Kits' decision this spring to accept a call to Duncan, British Columbia, the congregation decided to disband.

Now what?

Many members have indicated they will go to First Church, in the same downtown neighbourhood as Second. First has managed to survive the move of many members outside of the city core, and was seeing its membership grow, partly because of its proximity to The King's College, even before Second decided to disband.

The future of the Second Church building remains uncertain, but it may gain a new lease on life as a centre for new inner-city ministries sponsored by the Christian Reformed Church and other churches in the area.

An Ontario fall election almost certainty

Keith Knight

Ontario's highly organized Conservative election team — the Big Blue Machine — played a significant role in the federal election, and it did so for two reasons. Firstly, it wanted to show strong support for Mr. Mulroney and the federal Conservative party. Secondly, it wanted a dry run at an election campaign in which it too would soon be engaged.

The ballot boxes haven't yet been stowed away, and already there is talk of a fall election in

Ontario, an election which will undoubtedly return the 41-year-old Conservative government to another four year term in power.

Ontario will almost certainly be subject to another election this fall. Rumor has it that Premier Davis will call it on October 8 for Nov. 22.

Call for change?

The Ontario Liberal party is numerically small and organizationally weak. It's Little Red Moped will have a virtually

impossible time unseating the strong Conservative institution. Why is that? Why were Canadians — and most certainly Ontarians — eager to turf out a party which had been in power for 16 years and why are they not as eager to dismantle the provincial Conservative government which has firmly ruled the province for 41 years?

The answer lies in part in Davis' leadership. Prime Minister Pierre Trudeau was either loved or loathed. The Liberal party was Trudeau for those 16 years. Sentiments are not nearly that strong about Premier Bill Davis. He is a silky smooth politician, one who has not been outlandish, abrasive or arrogant and one who has been content to ride the political tide of acceptance. Ask a neighbor what he thinks about Premier Davis and he'll say: "I never really thought about it."

Leadership, then, is not an issue in Ontario. And Liberal leader David Peterson and NDP leader Bob Rae have failed to make a mark as a good alternative to Davis.

Unless an issue erupts during the election campaign which

would seriously call into question the credibility of the Conservative party — a notion which is quite unlikely — we can expect another Conservative majority government.

Davis resigns?

The biggest potential issue of all, and the sole instance where the constituents might opt for

change would be if Bill Davis announces his retirement. That news would spark a mid-winter leadership convention and a provincial election next spring. If Premier Davis does not call an election during October then his resignation will almost certainly follow.

Pharisees alive and well?

NEW YORK, N.Y. (EP) — A new proposal by orthodox groups in Israel which would require that conversions to Judaism be carried out according to ancient Jewish law is being strongly opposed by major reformed and conservative Jewish groups in the U.S.

The vast majority of the six million Jews in the U.S. would be insulted by the measure requiring orthodox conversion stated Theodore Mann, president of the American Jewish Congress.

At the present time all Jews are granted Israeli citizenship whether they are born Jews or converted into Judaism. The

orthodox Jews in Israel who dominate the interpretation of the religious laws are seeking to change this. They hold that conversions conducted by reformed and conservative rabbis are not in conformity with the ancient Jewish law. orthodox rabbis do not even recognize weddings or other religious rituals conducted by conservative and reformed rabbis.

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Press Review

Carl D. Tuyl



Like a juggler who has just successfully managed to finish his trick, Brian Mulroney presented his cabinet to the nation, all the while smiling like there was no cloud on the political horizon.

Joe "Who"? was back with the most prestigious job of them all, Minister of External Affairs. Good for Joe, and double good for Mulroney who, with that appointment shows himself, to be a fairly secure person with no need to eliminate potential successors. The real power of course does not reside in any elected official, but rather in the chief of the prime minister's office which happened to be a school buddy of Mulroney: Bernard Roy. Mr. Roy was the driving force behind the stunning P.C. -victory in Quebec.

The sessions of the House will probably not start until late next month. It will take that long to show members the ropes, and to teach them who's boss. The only surprise in the cabinet was the absence of my M.P. John Bosley who had the largest margin of victory in any riding, and who was commonly expected to receive more than a junior portfolio.

The new government, like a just-arrived minister in a congregation, will have a sort of honeymoon period, and also like any minister they will find out soon enough that honeymoons are marked by short durations.

One of the first items on the agenda is a visit to Washington, where Mulroney will chat with president Reagan.

The first good news that greeted the rookie-cabinet was the report of Statistics Canada which showed that inflation had reached its lowest level in thirteen years, and amounted to no more than 3.7 percent. The bad news that accompanied that item was the fact that unemployment is still of painful dimension.

The N.D.P. government of Manitoba has announced that it will limit all rent increases to 4 1/2 percent this year. Rent control, also practised in Ontario under the inspired vote-counting of Brampton-Billy, is one of the ways in which the government louses up the housing situation by making life harder for both the landlords and the tenants. How is that you ask? Very simple and

elementary Dr. Watson. The government sets rent increases at a level which makes it very hard for builders to turn a profit. Builders, not born yesterday, get out of the building business. Competition vanishes. Vacancy rate gets smaller and smaller, driving up rents, and making it harder for everyone around. That the N.D.P. government in Manitoba stands for such nonsense is to be expected. Socialism is not the most practical branch of political and economic theories, but that the Conservative government of Ontario practices such nonsense is beyond comprehension, except for the fact that it looks good on campaign platforms.

Israel too, finally has a new government. The miracle has happened: two opposing politicians have cemented a coalition. It is almost as miraculous as the peaceful co-existence of two opposing theologians. The new Israeli government devalued the shekel as everybody expected, cutting its value by roughly nine per cent. The government is also planning to cut its budget by no less than half. No half

measures there!

The situation on the international money market is still a bit unsettled with the American dollar still rising against most other currencies. And if anyone plans to spend some time in Europe next year, now is a good time to buy your guilders or other valuta. For those who are interested I report that at this moment (yes I made a special call for you my dear readers) the Canadian dollar trades for Dfl. 2,46. If you need guilders within the next year or so I would buy now, but don't complain to me if the dollar goes even higher. You know about one bird in the hand.

There was a United Nations conference in Vienna where it was stated that at least 15 million people live as slaves and millions of women across the world are forced into prostitution. Not in the least wanting to slight the problems touched upon by the conference, I do, nevertheless take the figures with the

proverbial pinch of salt. Those who work for slave wages are counted as slaves, and I recall that I used to get the paper for our neighbour in Holland, rain or shine, for one penny per turn. I delivered for the produce merchant at not much more per delivery, and for the baker I delivered for the sheer delight of free leftovers. Would I, had the count taken place then, be classified as a slave? Whatever the answer, I enjoyed it tremendously.

In the meantime I am considering the length of this column's honeymoon with Mulroney. I think it just finished. Why doesn't he get the House in session? There's work to be done, let's get with it.

The Pope? You must have heard and read enough about that, haven't you?

There's a need to FOCUS

Heather Drost

The undersigned announce the birth of FOCUS, the Fellowship of Christian University Students at Brock University, St. Catharines, Ont.

On Friday, Sept. 15, we met at the home of Mr. Jim van Oosterom, our moderator, for a BBQ and an evening of fellowship and planning. An excellent spirit prevailed throughout the evening, enabling us to move through a loaded agenda with just the right mix of serious discussion and laughter.

First, we formed a steering committee of three: Yvonne Plantinga to handle on-campus promotion and advertising; Dave Stuive to act as liaison with the Brock Christian Fellowship (Intervarsity); Heather Drost as secretary.

Second, we approved the study programme "Technology and the Bible," to be run throughout the 1984-85 academic year. In addition, there will be a number of purely social evenings, beginning in December, at the van Oosterom home.

Third, we decided to meet at least once every three weeks, always on a Friday evening from 7-9:30, at the University's chaplaincy office.

Our next meeting is scheduled for Friday, Oct. 12,

at 7 p.m., when we will view the video cassette "The Third Wave" by Alvin Toffler, with a short paper and comments provided by our moderator.

Anyone interested in Scripturally-directed learning is invited. (For more information, call J. van Oosterom at 937-1733).

FOCUS

founding members:

Name	Home town
Heather Drost	Moorefield
Brenda Looyenga	Acton
Yvonne Plantinga	Hamilton
Irene Slofstra	Jarvis
Dave Stuive	Winona
Nancy Van Zanten	Thamesford
Helen Veenstra	Beachville
Len Wassenaar	Sarnia

(FOCUS is sponsored in part by the three Christian Reformed Churches of St. Catharines, Classis Hamilton and Redeemer College).

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Church

Rime or Reason

A sermon needs some time to incubate
as it develops line by line;
in order that it may inculcate
the taste of fine new wine.

Klaas Sis

Speak words of consolation
with no irritating zeal,
your speech might be negation
of the fact that God must heal.

Sy Nodd

Pastoral Pondering

Has marriage changed?

Peter M. Jonker

There is nothing new under the sun, Solomon said. But nothing is the same either. Think, for instance, of marriage and family life. Marriage existed from the beginning of the human race and is still with us. But the intricate balances in the relationship between husbands and wives have changed through all the ages, and still show a great variety among the several cultures of our times.

What has changed?

Sometimes I think about what has changed in marriage relationships compared to the first ten years of my ministry in the church. Surely not our confession that according to the Word of God marriage is intended to last as long as the spouses live. But it is undeniable that separation and divorce are increasing among those who profess to be Christians.

Secular spirit?

The easiest answer to this question is to assert that a secular spirit has entered the church of Jesus Christ. However, that is the same as saying that forty years ago the Christians lived closer to the Lord and were more dedicated to His commandments than today. I am not ready to make such a general statement. Moreover, among non-Christians separation and divorce were rare compared to today.

It seems to me that we are much more influenced by and part of social changes than we are ready to admit. Social ties as in marriage and family life forty years ago were still entities which afforded a protective stability among people in general. You just did not break up those relationships. If so, you became a loner, somebody with a stigma, socially not fully acceptable. And by nature everybody needs to be able to lean on someone else, to be accepted.

Forty years ago many marriages among Christians turned sour in the course of the years as well. However, you did not separate, you stuck it out in spite of everything. I know people, now old and members of Christ's church, who confessed to me that their marriages had never been a source of happiness to them. They lived under the same roof, but it is too much to say that they lived together.

"Why suffer?"

However, this is not what modern man or woman is inclined to do. Things have changed. A greater measure of independence fed by hedonism (seeking one's own pleasure) and individualism has made the value of marriage and family life relative. "Why should I suffer or become the victim of a mismatched bond?" is a question which carries much weight toward an ultimate decision to separate and divorce. In spite of all the hurt involved in this process, social loneliness is not any longer the greatest threat. There are many in the same boat; there are shoulders to cry on.

What is needed?

How should we evaluate these differences between forty years ago and now? Is there so much new under the sun? Whether we think of the spouses who "stuck it out", or of those who terminate their relationship they are in both cases standing guilty before the Lord. (I will not deal with the possibility that the brunt of the guilt, for instance, through adultery, rests upon one of the spouses). God has made us creatures who are in need of living together. Marriage is the most beautiful form of this togetherness. However, the disruptive power of sin has entered all of human life. And sin should be sought, first of all in our own hearts, not in the situation, not in the changing culture as such and not in the other person.

For two Christians there is never a reason to divorce, but no reason either to live as husband and wife in a kind of a prison without parole. I earnestly ask you in both situations: Where is your genuine repentance, your prayer, alone and together, your profession that you have a merciful Father and a great God? Nothing is impossible to him or her who believes!

Things have changed, but there is nothing new under the sun. Say not, "Why were the former days better than these?" For it is not from wisdom that you ask this" (Eccl. 7:10).

Rev. Peter Jonker is minister emeritus of the Trinity CRC, Richmond, BC

Edmonton CRC chooses deacon with a difference

Paul De Groot

EDMONTON — Mrs. Jennie Visser, a member of Fellowship Christian Reformed Church, is the first woman to be elected an office bearer in an Edmonton Christian Reformed church.

She was elected from among five candidates, including two other women, for the single deacon's vacancy in Fellowship Church this fall. She was officially installed as an office bearer on September 16, 1984.

The church, a congregation with about 35 families which meet in a public school, delayed its elections for office-bearers until after Synod met this summer. The Synod voted to permit women to be deacons.

The deacon's role will not make a drastic change in the life of Mrs. Visser, 60. She has been church treasurer since Fellowship began, and has been actively involved in other facets of congregational life. The church has no full-time pastor, relying instead on its members to carry out most of the work usually done by a pastor. One member is Rev. Nick Knoppers, a retired Christian Reformed minister, who advises the consistory and does much of the preaching in the church.

Mrs. Visser's husband, Clarence, is also a deacon in the church and represents Classis



Jennie Visser, new deacon at Fellowship CRC, Edmonton

Alberta North on the board of the Christian Reformed World Relief Committee.

Mrs. Visser's hardest task as deacon-elect so far has been handling the congratulations which have come her way.

"It isn't really much of an achievement, until we start choosing people according to their gifts," she says.

On being a deacon

Jennie Visser wrote the following account of her feelings about being the "first" woman deacon in the Edmonton Christian Reformed Churches.

My first experience of being deacon was approximately 30 years ago when my husband was chosen for office.

Although, I didn't read it in the ordination form, one of his duties was to wash the communion glasses. So, as he always included me in his activities, I got to wash glasses too. I even helped break the communion bread in neat little pieces.

One day, I was asked to wash that beautiful, white, communion cloth, Oh! what pains I took to iron out every little crease, only to find a rust spot from my old wringer washer. We did manage to hide the spot on communion Sunday, but I confess, I never really looked forward to those Sundays.

I guess I didn't feel worthy. I was pre-occupied with the children instead of listening to those lengthy forms. My thoughts too were on my husband: "Has he worn his tie, is his collar neat and clean? for he must get up and gather the offerings."

After the deacon role, my husband was ready for elder. So, elders we were. We even got to go to Synod. I, with many other women, got to sit up high on the benches where we could see and hear our men (ministers and elders) talk about church matters, including the work of deacons. That year we dealt with an issue of greatest concern, what to do with us women.

At recess (again, not wishing to exclude me) my husband ushered me in with all the delegates so I could drink coffee with them. Being the only woman was rather odd, but as I was "silent" and "harmless" other men soon followed suit and invited their women.

Our elder years didn't last too long. Because we became aware of all the needs in the world and the discrepancies between the rich and the poor, we felt we could best function as

deacons again. With the help of C.R.W.R.C., the low image of the diaconate has improved a great deal over the last decade.

We've found the diaconal outreach to the needy a real challenge and we praise God that his gifted people can go into action. I do feel sad that at most of the diaconal conferences I've attended, very few elders are present and seldom a minister. Can they speak for us at Synod — really?

And now, my last chapter, but I hope it's not a final one. Last week, just before my 60th birthday, our Fellowship church chose me to be a deacon. Congratulations on being the first woman deacon in our city were made by several well-meaning people. Rather than feeling happy about this, I was saddened.

Certainly, I am not the first woman deacon. Women have been deacons, elders and ministers ever since men have. So, being acknowledged as deacon does not change me in any way.

My husband and I, along with all our fellow church members, will continue to seek ways to serve Him, for it is His death and resurrection we celebrate every Sunday. He has set us free and we pray, someday, all God's given gifts to girls and boys, men and women, will be used for His Kingdom.

Free to serve Him,

Jennie Visser,
Edmonton, Alta.

Attention Consistories:

The church news column is printed as a free service by Calvinist Contact. Please send church news to: Church Page Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Church News

Christian Reformed Church

Called

— to Westside Fellowship, Kingston, Ont., Cand. Charles Cornelisse.

— to Community, Richmond Hill, Ont., Cand. Henry de Vries.

Accepted

— to First, Taber, Alta., Rev. Siebren A. Van Daalen of Terrace, B.C.

Declined

— to Fredericton, N.B., Rev. Ralph Fluit of Thunder Bay, Ont.

New Clerk

— Williamsburg, Ont. CRC: John Rhebergen, Box 58, Williamsburg, ON K0C 2H0; 613-535-2181

Notice to Florida vacationers:

Two new CRC's have opened in south Florida, one at Boynton Beach (8 miles S. of Lake Worth) and one at Port St. Lucie (10 miles S. of Ft. Pierce).

Faith CRC (meets in Congregational United Church of Christ) 115 Federal Hwy. N., Boynton Beach, Fla., 305-737-3515; services 8:45 a.m. and 6:00 p.m.

The King's Church (meets in Hope Lutheran facilities) Fiesta Shopping Center, 9471 S. Federal Hwy., Port St. Lucie, Fla., 305-335-8871; services 11:30 a.m. and 6:00 p.m.

Rev. John Van Hemert pastors both groups.



Presbyterian comment

Robert J. Bernhardt

About deacons, managers and elders

Church order as established within the Presbyterian Church in Canada is based upon two documents prepared in the Reformation era. In Scotland a statement on church order was prepared in 1578. It was called the Second Book of Discipline and it set forward the principles upon which the church of the reformation was established in Scotland. This became the initial church order document for the Church of Scotland.

The second historical document which set forward an order for church government which has shaped the life of the Presbyterian Church in Canada was "The Form of Presbyterian Church Government." This document was produced in the 17th century by the same Assembly at Westminster that produced the Westminster Confession of Faith and the influential Westminster Shorter Catechism.

The Presbyterian Church in Canada inherited both these documents through its Scottish origins. Today the church order followed is set down in a volume called The Book of Forms. It is no doubt symptomatic of the times that in place of a bound book which was revised at intervals of about 30 years in recent years this has become a loose-leaf book. Appropriate new pages are produced after each annual meeting of the General Assembly and every year brings at least some modifications.

No deacons in PC denomination

One interesting distinction in Canadian presbyterianism is that the designation "deacon" is seldom used. In contrast with many other denominations in the reformed tradition the separate office of deacon, though allowed for, is almost non-existent in practice. This is not to suggest that the concerns which are traditionally associated with the office of deacon, namely the task of distribution for the necessities of the poor, are ignored. It is simply the case that in most congregations there are not separate office holders called deacons to do the work.

In practice, the Presbyterian Church in Canada has lived by the principle "that the higher office scripturally includes the lower" and consequently "that ministers and elders are also deacons." (Book of Forms, 135.1). Thus in almost every Presbyterian congregation in Canada the minister and elders, who together constitute the Session of the congregation, administer those diaconal responsibilities.

The Book of Forms does make provision for deacons to be elected, but the brief sections relating to deacons simply reflect the provisions of the Second Book of Discipline and have never received widespread acceptance in the Canadian Church. In fact, an effort in 1856 to require that congregations establish a separate deacons court failed to receive the necessary support of the church and the issue has never been revived since.

In the original provisions the deacons were, with the minister and elders, to form a "deacon's court" to oversee the collection and distribution of the alms of the people. It is significant that the Second Book of Discipline specified that "deacons meet with the Session for consultation but that they had no vote in that gathering even as to matters of their own office."

Provision was also made that where there was a separate deacons court to it "may be entrusted also the management of the temporal affairs of the congregation where deemed advisable." In current practice the financial affairs of the congregation are committed to a Board of Management. The members of this Board are elected by the congregation. They are not ordained to that office and are usually not even publicly installed. Essentially they function as a standing committee of the congregation to care for their physical facilities and to administer its budget.

Numerous financial concerns still rest in the hands of the Session — eg. the oversight of congregational stewardship, the establishment of special offerings, and indeed if necessary even the oversight of matters routinely left in the hands of the Board of Management. Some congregations have regular or occasional joint meetings of Board and Session, but these are for consultative purposes and have no official status.

Revision not new

In the last two decades a certain amount of experimentation in congregational structures has been encouraged. However, in all of this there has been no intention that the prerogatives of the Session be intruded upon by either the Board of Managers or congregational committees.

Whatever the titles used (and I personally regret the abandonment of the title deacon) the important thing is that the work of Christ's Church be proceeded with effectively. It is also important that the prerogatives and responsibilities of office be clearly established. It is therefore of importance to Presbyterians that the numerous sections of the Book of Forms relating to the duties and powers of the Session were revised by this year's General Assembly.

Essentially, however, the new sections do not represent anything new but are primarily a reorganization of these important sections of our church law that have been amended and added to over the years. After all, if the office of elder loses its clear focus in the midst of our church then we could hardly dare to continue to call ourselves Presbyterian (which comes directly from the Greek New Testament word for elder).

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.

PCA Synod: Business as usual?

Marian Van Til from a report by James C. De Jong

When its general assembly (synod) met in June in Jackson, Mississippi, the Presbyterian Church in America reported a growth of 56,000 members in the last five years for a total of 835 churches in the denomination.

The general assembly (GA) discussed its church's mission to North America and the world, inter-church relations, some judicial business, and considered various bills and overtures. A summary of its decisions:

Mission to North America

The PCA will study a resolution that it consider partnership with the Christian Reformed Church through the CRWRC (Christian Reformed World Relief Committee) which would include appointing a Disaster Services Coordinator for PCA cooperation with the CRWRC.

Mission to the world

It was decided that church "planting" on foreign fields will be done only in cooperation with Reformed agencies. (Exceptions must be approved by the GA prior to any agreement).

Inter-church relations

The Orthodox Presbyterian Church (OPC) has been extended an invitation by the PCA to join its ranks, the two becoming one denomination. The PCA will have to wait until 1985 for an answer; at that time the OPC General Assembly is scheduled to consider the invitation.

Bills and overtures

1. The GA was asked to declare the United Presbyterian Church in the USA (UPUSA) apostate because of its reunion with the Presbyterian Church in the United States (PCUS) after a 122-year separation. This the GA was unwilling to do.

2. Regarding another controversial issue, the GA also refused to admit women to the diaconate. The GA did say, in response to a judicial case, that the belief that women may be ordained as deacons would not be considered sufficient

grounds, in itself, to prevent a ministerial candidate's acceptance into the PCA.

3. The question of whether the General Assembly should become a delegated assembly (as the CRC synod is) was referred to a special committee for consideration. The GA is now comprised of "voting commissioners."

4. A committee which had studied the doctrine of baptism brought majority and minority reports, both of which were received by the GA as information to be made available to the churches. The majority report recommends that baptisms performed by churches such as Unitarian, Mormon, and Roman Catholic should not be regarded as valid Christian baptism, hence converts must be rebaptized. The minority report recommends acceptance of trinitarian baptism by sprinkling or pouring as valid, hence baptism need not be re-administered.

Judicial business

The GA rejected a proposal permitting a church member to become a "non-communicant," and also said no to a suggestion for a rotation system for church officers. In addition, it refused to expand the church's Confession of Faith's statement regarding singing in public worship. The Confession refers only to psalm singing while the PCA also sings hymns. The GA, however, refused to add the biblical language "hymns and spiritual songs" to the Confession even though this would clarify and authorize the PCA practice.

The Christian Reformed Church brought greetings to the PCA assembly via fraternal delegate Dr. James C. De Jong, Professor of New Testament Theology at the Reformed Theological Seminary in Jackson, Mississippi.

Housing allowance lost

BATON ROUGE, LA (EP) — TV evangelist Jimmy Lee Swaggart recently was denied the right to claim a \$500 a month allowance for housing which is provided by his organization. Because Swaggart had paid cash for his home, the IRS tax court said that the \$500 was taxable since it was not used to pay for his housing.

Under current US tax regulations a minister is allowed to claim exemption on the rental value of a home provided as part of his salary, or on the special allowance given by a church or organization to pay rent or provide a home.

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School

Chalkmarks

Money raised for Christian textbooks

Many schools across Canada are enthusiastic participants in the Christian textbook day collection sponsored by the Canadian Christian Education Foundation, Inc. Monies are raised by school communities and are sent by CCEF to Christian Schools International.

Writes Fred R. Vander Velde to the Fruitland John Knox Memorial Christian School, Ont., "Thank you and the students for your tremendous efforts and help in raising monies for Christian textbooks as published by CSI. We will be giving CSI Curriculum Department \$50,000. this year of which we hope to collect \$10,000. from the various Christian schools throughout Canada. Your school collection will certainly help us to achieve our goals.

"Next year, February 20, 1985, we will be celebrating our 10th anniversary and special events will take place ... for which we will keep your school in mind."

Ontario's Science North — A spectacular surprise

Ellen Zwart

Ontario's Science North is really all it is touted to be. Describing Sudbury's new science complex is akin to finding just the right words to describe a particularly spectacular view or landscape.

The snowflake design of the building seems to settle gently over the rocky terrain on which

it is built. From a distance the white and silver coloured project gleams and sparkles bringing to mind the glacial origins of Sudbury, its climate, and current high technology mining.

Science North is a creature of the north. It could not be built anywhere else, situated as it is

Continued on page 9 ...



Spiral ramp over exposed Creighton Fault in Sudbury's Science North

Top essay wins prize

Jane DenOtter, a grade 11 student at Woodland Christian High in Breslau, Ont., recently returned from a ten-day tour of Europe. Miss DenOtter won her trip in an essay contest sponsored by local radio station CKKW. She, together with the winner of the senior division, and the tour chaperone, travelled to six countries during the ten-day trip. For Miss DenOtter, the experience was a real mind-stretcher.

Calvinist Contact reprints the entire prize-winning essay for you.



Jane DenOtter, essay prize winner

How the electronic media affects me

Jane DenOtter

As I slowly come to reality, I glance at my clock-radio. Its digital display reads 6:01 a.m. The noise that has awakened me is that of the alarm set for 6:00 a.m. at which time a blast of music hits me. Groggily I reach for the button to switch the disturbance off. Another day has begun.

Radio is the form of electronic media which had affected my life the greatest. I cannot imagine growing up without the radio because it played such a large role in my childhood. Since our family never had a television, the radio provided entertainment, information, news, and, at one o'clock each day, the official time signal of the Eastern Standard Time by which our clocks would be set.

When I was small, about four or five years old, the only times I really noticed the radio was either when it was not turned on, or when my mother drew my attention to a specific news item. One such news item in particular I can still remember. It was around the year 1973 when the story about the kidnapping of Patricia Hearst was aired on the radio. At this age, many things were impressed on my mind and some of these memories still exist. By pestering my parents and brothers and sisters, I soon learned what kidnapping was. However, the knowledge disturbed me more than the ignorance. Sometimes I visioned someone trying to kidnap me, but was relieved when I came back to reality to find that it had only been a dream. When I was eight years old, because I lived only two kilometers from the school which I attended, although it was in the country, I walked home each afternoon. Constantly thinking about the kidnapping of Miss Hearst often caused me to become paranoid whenever I saw a car slowing down, even the slightest bit.

Other news items on the radio were also drawn to my attention. For example, if there had been a large plane crash, killing several people, my mother would tell me about it, if I had not already heard about it. Therefore, when I took my first flight, I was slightly apprehensive about it, and anxious to arrive at my destination as quickly and as safely as possible.

I always loved to listen to stories when I was small, so every day I waited anxiously for 2:30 p.m. to roll around at which time I could pull my chair closer to the radio and listen to a chapter of *Jacob Two-Two*, *Winnie-the-Pooh* or another favourite children's story which was read on the radio. It was always disappointing when, as soon as the exciting part of the story was reached, the half-hour was over and I would have to wait until the following day for the continuation of the story. Yet, this gave me something to look forward to each day with anticipation. When I began school, I missed these stories, but the challenge of learning to read them by myself persuaded me to continue school.

I looked forward to the holidays all the time. They were the only times I could hear the stories as well as the only time I could hear R.S.V.P., a one-hour program during which requested classical music was broadcast. This program first introduced me to classical music. Just as learning how to read so that I could read stories by myself was important to me, so the decision to learn to play the piano, so that I could play classical music meant very much to me.

At this stage of my life, I was not too impressed with rock music. However, by the time I got to Grade 7, everyone else seemed to be very familiar with the "latest" rock band and the "top" hits of the week. In almost every conversation among my classmates the subject arose. In order to participate in these conversations it was necessary to know who the most popular rock bands were and what the top hits were. There were two possible ways in which one could acquire this information. The first was to go out and buy the latest top-hits album. The second was to listen to a popular rock station on the radio. The first suggestion was far too expensive for my meagre allowance, so the second solution, for me, was more ideal. Within approximately two months of regular listening to the radio, I knew basically what was needed to know about the top hits in rock music. I began to enjoy listening to the radio more because I had become more familiar with the songs. Many of the tunes I heard were catchy tunes and often I found myself humming or singing along. It was often the case that the last song I heard in the morning would stick with me for the rest of the day, whether I liked it or not.

At regular intervals during the day, the news would be broadcast on the radio. Whereas a couple of years ago the news seemed very important to make me aware of my surroundings, at this time it was annoying. It almost seemed as if my senses had been numbed by the suggestive music I was hearing every day. I did not pay much attention to the news — most of it took place half-way across the world; it did not concern me anyway. I thought.

The electronic media can subconsciously alter a person's value system. For example, if a song, mainly containing references to or implications about drugs or sex, is repeatedly heard by a person over a period of time, eventually his or her moral sensitivity in those areas will be numbed. Suddenly, news that previously would have been shocking, loses its impact.

The electronic media has so much power over people's lives already. Now it is important to ensure that this power is used properly in a positive way to make us aware of what is going on around us. For example, it can encourage people to get out and participate by exercising, and at the same time become both physically and mentally more healthy. So many things in our lives make it easy for us to sit back and watch while everything around us is being taken care of by mechanical means.

So much in my life has changed since the time when I was small, but my love for the radio has remained the same throughout. Every morning it awakens me and welcomes me to another day. In the course of the day, it relaxes me and it keeps me company when I feel lonely. Curled up by the fire on winter evenings, I listen to my favourite radio station as I read a book, knit or do my homework. I listen carefully to the new songs as they are released, humming along and wiggling my toes to the beat as I determine whether or not I really like the song. Before I go to sleep, I turn the radio on really softly, and listen to it as I sink into total oblivion.

Another day has ended.

Small in size but not in commitment

Saskatoon Christian School has adopted a budget of \$85,000 for the 1984-85 year, a "sizeable increase in last year's budget" reports *Newsletter*.

Yet "accepting budgets like that involves as much exercise of faith in a loving heavenly Father as starting the school in the first place," writes the editor. As long as we proceed in faith which after all is the substance of

things not seen, we can expect His blessing."

The six-member board employs two full-time and one part-time person in a two classroom school for grades one through four and five through eight. Tuition rates are \$1,900, \$2,200, and \$2,500 for families with one, two and three or more children respectively.

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Family



small talk

Alice Los

I went to Vacation Bible School

I went to Vacation Bible School this summer and I have learned my lesson. If ever I thought of this annual effort to evangelize as a babysitting service taken advantage of by a gleeful community, I know better now.

Even as a first-time teacher, I was easily the oldest there, yet I was taught the most. I found that some teachers return year after year and gain valuable experience. They are not flustered anymore by an army of youngsters eager for something to do during the long, hot summer days. They are prepared to meet the need for diversion in a meaningful way because they started early, long before V.B.S. was advertised in the local paper.

Furthermore, they are committed. What else to call those young women, mothers mostly, who spend two solid weeks each year looking after the spiritual and often emotional needs of young strangers with no other reward than some scant evidence of a germinating seed?

This last sentence is misleading on two counts. To be a V.B.S. teacher takes more than just the two weeks involved. It takes a frame of mind which accepts, for a time, unmade beds and dishes in the sink. It requires personal Bible study and the courage to rely on the Holy Spirit for an effective witness. And sometimes, the rewards are multiple.

A loving bond with the children around the table in each teacher's room grows fast and firm. To see them come back day after day, gives deep satisfaction. And it's astonishing to find that out of the restless, confused troops of the first two mornings grows a cohesive body of singleminded kids eager to impress their guests on Program night just ten days away.

Their nimble minds memorize songs and tunes with an ease that has long since left me, nonetheless it's another reward to daily have the church reverberate when all classes proclaim "I love Jesus, Jesus loves me" even if it's not the proper sequence but that's because of the rhythm.

Then too, if the children soon hail their teachers as old friends, those same teachers develop a special kinship together as well. The ten minute coffee break is never long enough to deal with each other's special concerns. It's back to the nursery or the consistory room or the library where the struggle to impart Jesus Christ and Him crucified continues.

There is, after all, no way to share God's grace in ten easy lessons. I was stumped for an answer one day, yet felt strangely elated when one boy wailed: "But I don't know what sin is, I never go to church!" Was his young soul being roused by the Holy Spirit?

I can only pray that God has blessed my faltering response and that He will keep His eye on the girl who, on the last day, asked me for a Bible. She seemed so indifferent at first. I hope the Good News for Modern Man edition which I gave her on behalf of our church still captures her attention.

I'm looking forward to see her again on the day of our V.B.S. reunion and I'm grateful for the dedicated leaders of our boy's and girl's clubs who stand ready to receive and further nurture these children who, for two hectic and exhaustive weeks, were so much a part of my life.

Alice Los lives in Kempton, Ont. She is, by the way, the daughter of Lucas Terleede, a weekly columnist in Centraal Weekblad.

Kuyper's Kapers



Cinema Summaries

Marian Van Til

Flashpoint

Rated Adult Accompaniment

Stars Kris Kristofferson, Treat Williams
Directed by William Cannon

Flashpoint has a complicated (some would say vague) plot. The protagonists are two U.S. Border Patrol officers named Bobby Logan (Kristofferson) and Ernest Wiatt (Williams) who cruise a sector of the Texas-Mexico border.

Logan is a laid-back, let-the-world-go-by type who provides a foil for his *ernest*, straight-speaking, justice-conscious partner. The two skirmish (Wiatt head-on, Logan reluctantly) with Washington immigration officials, their ultimate bosses, and eventually become pitted against what seems to be the power and evil of that entire duplicitous bureaucracy.

Buried in the desert sector they patrol, the border guards have stumbled on a jeep, a skeleton, a rifle, and \$800,000, whose importance they are unaware of, but which the folks from Washington are viciously eager to recover. One officer gives his life trying to ferret out the truth about their find.

The *flashpoint* blazes to consciousness in the other officer when he realizes the stunning significance of the materials uncovered. (To say more would destroy the suspense for would-be viewers.)

Flashpoint is typical of the "small, righteous man versus big, evil organization" genre of film. As such it succeeds in evoking a sense of the urgency and hopelessness such a person must feel when he knows it is necessary to buck the system for the sake of integrity. The good and evil sides are sharply defined as they seldom are in real life. And while the film obviously sides with the "good guys", it doesn't hold out much hope for those who insist on following a path of social righteousness.

Contains some offensive language, some of which defines the characters, some of which is totally unnecessary. Some violence, though not graphically portrayed.

Enjoyable for mystery fans.

Ontario's Science North

... continued from page 8.

on the black "moon-like" rock that makes up the Sudbury Basin.

After work on the project had begun, it was discovered that the Creighton Fault, a five-metre deep crack between two masses of rocks with its sides rubbed smooth by glaciers, ran through the site. The fault was identified during construction and architectural changes were made mid-stream to accommodate it. The result is a spectacular spiral ramp built around the fault which leads to the exhibit floor above.

The science building does something unique. It blends the rugged landscape together with a building that houses and exhibits more of the earth's natural wonders.

Science North has displays on everything from geology to astronomy, from technology to the study of human physiology.

Visitors can work on the bones of a fine whale, brought from Anticosta Island, that will eventually hang from the ceiling alongside the ramp.

The trading post is a place for

young and old to identify and trade natural objects they have found. Collectors can identify their finds with the help of microscopes and textbooks and the experts on staff at the centre.

The director of Science North is Dr. David Pearson. He bubbles with excitement as he points out to visitors the unique features of "his baby." His enthusiasm is contagious.

On being ushered into a rocky cathedral through an underground tunnel blasted out of the Precambrian rock of the Canadian Shield, one is awed. This dramatic setting is the place where three dimensional movies of Ontario's flora and fauna may be viewed. The natural cavern will also be used for musical concerts.

The feeling one experiences here is that of being held by the strong arms of the Creator who made such a safe, womb-like spot out of nothing.

Sudbury, Ontario's nickel mining centre, stands at the intersection of the Trans-Canada Highway as it heads west from the east and south. It is a place people usually drive

past.

To find such a sophisticated project in so remote a location is a bit of a surprise. But it is all part of a new spirit in Ontario's northern cities to pull out of the economic slump many of them have been in for the last decade. Sudbury itself, chosen as a training ground for the US astronauts because its terrain closely resembled that of the moon, has embarked on a greening project. Efforts include re-grassing and treeing Sudbury's bare hills.

It is estimated that a total of 350 jobs will be created with the summer opening of Science North. Once in full swing, the attraction is expected to draw 400,000 visitors a year, pumping an additional \$11 million into Ontario's northern economy annually.

Feature

On science fiction and C.S. Lewis

Rudy W. Ouwehand

I am a "sci-fi" buff; that means I enjoy reading science fiction novels. Partly, I suppose, that arises out of my background as a science student and teacher, partly out of my love of reading and partly because I need to escape every once in a while from the real world into an imaginative world of fantasy and adventure. Is reading science fiction a waste of time? No, because every author

Clive Staples Lewis was a Christian writer of non-fiction, science-fiction, and fantasy. His fantasy series, "The Tales of Narnia" are known and loved by children, young and old, around the world. His trilogy *Out of the Silent Planet*, *Perelandra*, and *That Hideous Strength*, is the best example of Christian science fiction I have read. In one of the numerous essays he has written, "On Science Fiction", (From *Of*

2. Fiction of "Engineers"

Books in this category try to speculate about the scientific developments of the future. An excellent example of this is Jules Verne's *20,000 Leagues Under the Sea* in which he "invents" a submarine many years before such a thing becomes a reality. Verne wrote this novel in 1869!

H. G. Wells wrote an excellent science fiction novel at the turn of the century. In *When the Sleeper Wakes* he pictures the world in 2100 A.D., 200 years in his future. It is fascinating to read this and to see how much of what he predicted has already taken place. In fact, the world has come much further along scientifically in 80 years than Wells predicted for 200 years!

George Orwell's 1984 written in 1948, has proven to be fascinatingly accurate. Over 80 % of his predictions have already come to pass — including many of a moral, social, political nature. 1984 is here indeed!

3. Speculative fiction

This type tries to imagine what a place would be like about which science has given us some general ideas but nothing specific. At first this did not even require leaving the earth because there were still unexplored areas on our own



C.S. Lewis

world. Thus the stories about *Shangri-La* in the Himalayas, or A. Conan-Doyle's *The Lost World* about a prehistoric plateau in South America. As knowledge of our world removed the mystery of these areas, imagination took off (literally) to find a home in space. Thus H. G. Wells' *the First Men in the Moon* creates of the moon an inhabited planet with a large population of "Selenites" living in a honey-

From *The Lion, the Witch and the Wardrobe* by C.S. Lewis

combed, hollowed out planet. Or C.S. Lewis in *Perelandra* speculates about what is under the mysterious impenetrable cloud cover of Venus.

4. Eschatological fiction

is speculation about the world's end, a popular theme in science fiction. An excellent story I've read speculates about the consequences of a comet colliding with the earth. Several modern "catastrophe" movies are in this category.

5. Fantasy and science fiction

This is Lewis' favourite kind, and he would also classify his own works here.

In his own words: The last sub-species of science fiction represents simply an imaginative impulse as old as the human race working under the special conditions of our own time... It is not difficult to see why those who wish to visit strange regions in search of such beauty, awe, or terror as the actual world does not supply have increasingly been driven to other planets or stars. It is the result of increasing geographical knowledge. (Of *Other Worlds*, p. 67-8).

His own recommendation for reading science fiction is given in

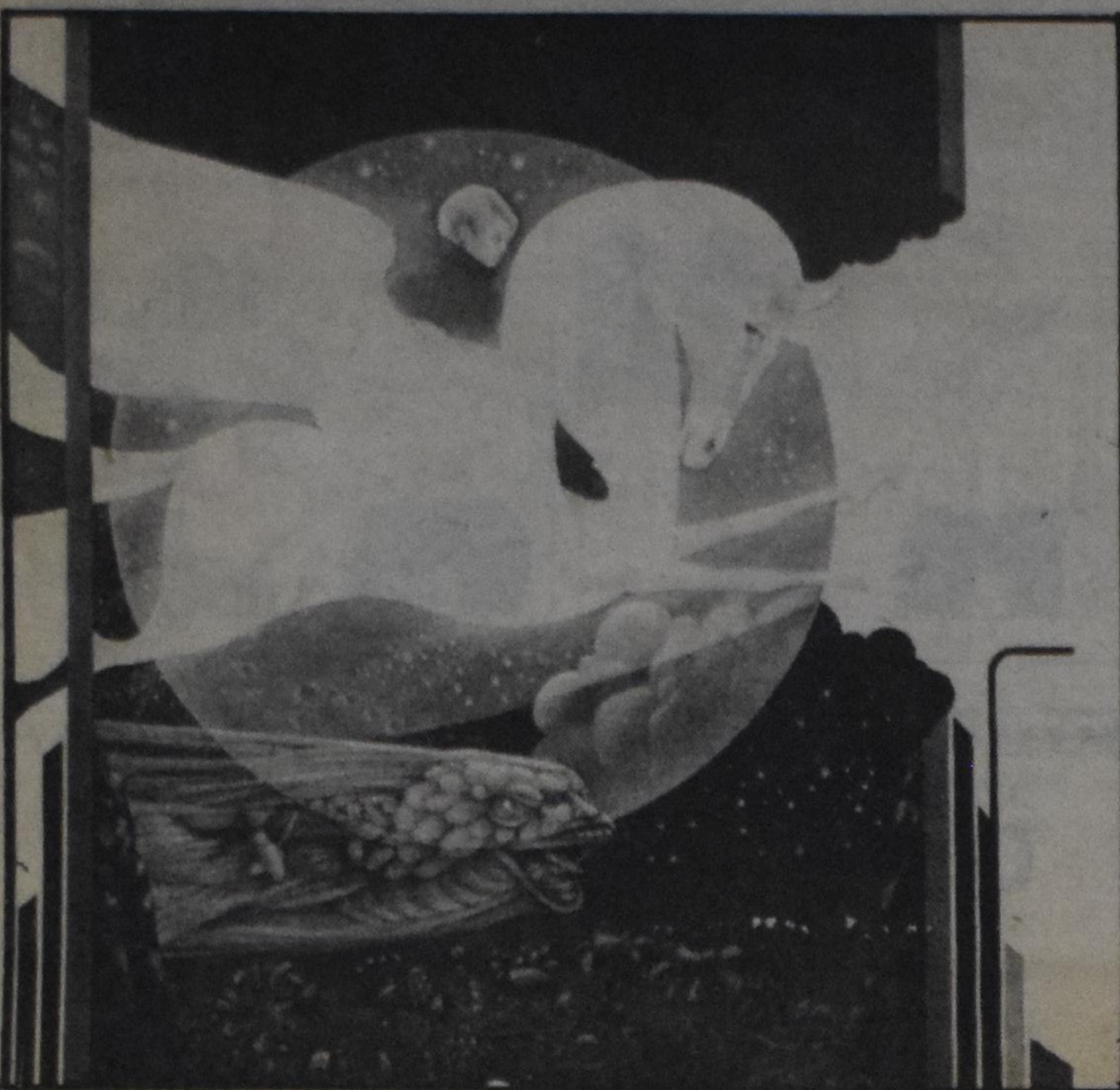
these words: "If good novels are comments on life, good stories of this sort (which are very much rarer) are actual additions to life; they give, like certain rare dreams, sensations we never had before, and enlarge our



conception of the range of possible experience." (*Other Worlds*, p. 70).

Lewis has beautifully summed up his opinion of much science fiction in the following poem.

Rudy Ouwehand is pastor of the Christian Reformed Church in Cobourg, Ont.



reveals even in his imaginative works something of his own beliefs about life and his own approach to coping with the problems of life.

Some people don't like science fiction — that's fine. However, often people don't like science fiction because they pick up a "Woolco bookshelf" sci-fi book and are disappointed by it. There is much garbage on the sci-fi shelves. You have to know a little bit about what science fiction is and what to look for before you can start to read and enjoy and truly appreciate good science fiction. I hope to explain what good science fiction is and to steer you toward some good books.

Other Worlds, London 1966) Lewis describes what he considers to be good and bad science fiction. It will help us to look briefly at his categories:

1. Fiction of "Displaced Persons"

Lewis calls this bad science fiction. In this category are ordinary love stories or detective stories which have been needlessly transplanted into some other time or place. It could happen just as well in New York City with 38 calibre "police specials" but instead it happens on Planet Zeta with zip guns or "phasers." The science fiction setting is not necessary to the basic story.

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An expostulation

Against too many writers of science fiction.

Why did you lure us on, like this,
Light-year on light-year, through the abyss,
Building (as though we cared for size!)
Empires that cover galaxies,
If at the journey's end we find
The same old stuff we left behind,
Well-worn Tellurian stories of
Crooks, spies, conspirators, or love,
Whose settling might as well have been
The Bronx, Montmartre, or Bethnal Green?

Why should I leave this green-floored cell,
Roofed with blue air, in which we dwell,
Unless, outside its guarded gates,
Long, long desired, the Unearthly waits,
Strangeness that moves us more than fear,
Beauty that stabs with tingling spear,
Or Wonder, laying on one's heart
That finger-tip at which we start
As if some thought too swift and shy
For reason's grasp has just gone by?
(C.S. Lewis, POEMS, ed. W. Hooper, Harcourt & Brace & World Inc., N.Y. 1964).

He paints, draws, writes ... by mouth

C.C. staff

All his life, Nick (Mykola) Bidniak had to find ways around seemingly insurmountable obstacles. As a result, his heart aches for all those who have to face the same physical handicaps.



Born in Toronto but caught by the events of war in Europe while visiting relatives as a child, he survived the violence. As fate would have it, he stepped on a landmine during harvest work shortly after the war had ended. Both his arms and one eye were lost in the explosion.

Still, he remembers, he was glad to be alive.

For Nick, it was the most difficult of times. Seeing to his most basic human needs, required a complete

dependence on his family. Yet, he often felt overly protected. Just beyond his grasp lay a bright, colourful world. Inside, he knew that somehow he had to reach out and touch it.

During recovery from his severe injuries, being barely 15 years old, he was encouraged to do some initial doodling with a pencil clenched between his teeth, and moving his head from side to side. It was exhausting and often frustrating work. But he had found something he could accomplish on his own.

"There was a tremendous feeling of rebirth and hope," he recalls. "It was as if a whole new door had suddenly been opened in front of me."

With patience and much practice, those first feeble attempts were replaced by the graceful, natural lines and shapes that now characterize his art. As years passed by, Nick became more and more fascinated with the magic of colour, line and form. Determined to settle for no less than his best, his work became his passion.

After his return to Canada he

settled in Calgary where he was awarded a four-year scholarship from IODE at the Provincial Institute of Technology and Art. Later, when he returned to Toronto, Ontario, he enhanced his studies at the Ontario College of Art.

Gradually, his paintings reached the point where they were indistinguishable from and often superior to conventionally produced artwork.

It was time for his first exhibition, and when his friends



and neighbours saw what he had done, their admiration turned to wonder. Because the East European or Byzantine tradition is part of his heritage, icons and religious panels have played an important part in his



exploration of artistic techniques and skills. He became equally well known through his stylish town scenes, landscapes and floral still lifes.

Today, at 54 years of age, he devotes most of his time to painting. As a member of the Association of Mouth and Foot Painting Artists, his work will be prominently displayed at exhibitions. He is especially proud that an exhibition of his work was organized in the "Palais des Nations", Geneva, Switzerland, sponsored by the United Nations together with selected work of other members of the Association.

The best originals are reproduced on the group's popular Christmas cards and Art Calendars. All members of the Association were either handicapped at birth, through illness or accident. They draw, write or paint by holding a pencil or brush between their teeth or by their toes.

For his fellow artists, Nick holds a high professional

regard. "Like myself," he smiles, "they are whole artists, from the top of their heads to the tips of their feet."

Painting by mouth or foot affords Nick and his disabled colleagues a feeling of accomplishment and an opportunity to earn a self-sustaining living, free from public assistance and charity. People like Nick Bidniak set an example for all of us in a time when just everyday living sometimes seems too hard to bear.

The life and work of Nick Bidniak and fellow mouth and foot painting artists has been documented in the film "Glad to Be Alive." The film was recently awarded the Blue Ribbon at the American Film Festival of New York and also received the Gold Award in its category at the International Film & TV Festival in New York.

The film is available for use free of charge, either on videotape or film. Write to:
Mr. C.L. Meek,
LM Media Marketing Services Ltd.
115 Torbay Rd.,
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Tel. (416) 498-7290

Jesus the disabled still comforts

Terry Smith

As a young follower of Jesus who is disabled by a mild case of cerebral palsy, I try hard to put my faith and experience together. It's difficult.

It hurts when able-bodied people with no sign of scars quote verses or give intellectual answers; their words seem so hollow. I can only trust, listen and take comfort from someone who has gone through my experience. Jesus the Disabled, God's Son, knows what I go through: I can see his wounds. He is a comfort.

God and I fight many times about suffering. He hears my complaints, my bargaining to be spared another affliction, my cries of self-pity. He listens as I weep inside and outside as I face losses most able-bodied people know little about.

Why suffering? Why me? When I was younger and wiser, my faith in God was bolder — and yet hollow. I said the right words, did some things and avoided others. I wanted to be victorious. For me, now, a victorious person is one who keeps going on with God no matter what. In that sense alone I am victorious.

God knows that at times I've treated suffering as a remote academic issue. But He also knows that on a deeper, far more private level, I am seeking for assurance that everything will be alright in the end. He knows I am

often powerless and one day I will die; He knows I need comfort and hope.

As I have wrestled with suffering in God's world, in my life and in the lives of so many people that I meet, I have often felt like giving up. For some people faith and obedience might come easy; for me, it is a struggle.

I have few answers — Jeremiah, Job, Habakkuk join me here. And yet, I cannot leave a God who is revealed in Jesus on the cross. Jesus is one, and God's Son at that, who is bloodied by life. He understands.

The cross is, for me, a compelling force which helps me face life and go on.

The main answer I can give to those who question why I follow God in such a rough world is this: I follow because in Jesus He speaks to my pain. I cannot speak for others who are disabled — there are

more than two million in Canada alone. But I can say a few words about how Jesus on the cross helps me to live with courage and hope.

1. God is not playing tricks with me. I do not know why I suffer, but in the cross I see that my pain costs God too. Whatever God is doing, He is not fooling around. Dorothy Sayers writes that for whatever reason God made man the way he is, He has played fair and taken His own medicine. He does not enjoy or mock my pain.

2. God shares my pain. Leonard Griffiths, a United Church minister, writes that suffering alone is worse than suffering. As I ponder questions too great for me, I say that if God will not immediately take away my disability (for whatever reason), I want Him to feel along with me.

I remember when I had surgery at age 16. Doctors carved into my hips, and turned my leg bones out so that I could walk straighter. Hours later, muscle spasms hurt me, and I would tense and twist in pain. Dad and Mom were near, and they hurt with me. I could see pain reflected on Mom's face. I like to think God is like my parents — He hurts when we hurt. The cross helps me believe that this is so.

Are there any who say that God does not understand? John Merrick, who lived in England during the 19th century, is perhaps one such person. He was so disfigured that he was called "The Elephant Man." He once cried out: "I am not an animal! I am a human being!"

He has been described as follows: "His form, disfigured,

ran. He sent His Son — we crucified Him.

God is open to such foolishness. If He can fulfill His purpose even when a man dies at 30 of a broken heart and human hatred, then God can work through me. If the model of being a person is a man whose feet and hands were crushed and useless, then I am whole in Christ, and

The cross is, for me, a compelling force which helps me face life and go on.

lost all the likeness of a man, his beauty changed beyond human semblance. He was despised, he shrank from the sight of men, tormented and humbled by suffering." A picture of Merrick? Yes! But also a picture of Jesus — the words are taken from Isaiah 53:2,3 (New English Bible).

Jesus knows what it is like to be an Elephant Man, to have his human-ness denied. I do not know whether John Merrick was helped by Jesus. But, as part of a group of persons who are disabled, and often thought to be partial persons, I am helped.

3. God can work through "weakness." He created man — who rebelled. He rescued a nation — it became proud. He chose 12 men — one committed suicide, the others

have work to do in this world.

God can work through my weakness. This is His word to Paul and through Jesus. I do not have to enjoy weakness and suffering, and I can seek to avoid it. But when I cannot avoid it, God can use it.

I don't know how God will use some of what I go through. But experience has taught me at times that God can use my weakness and suffering for good — even if I squirm in my desk while in class!

4. God will end suffering. Jesus died, but He was also raised. Suffering — crucifixion — is temporary. The empty cross and risen Christ help me look and work for peace from all suffering. God is working in history; His purpose shall

Continued on page 14 ...

Books

Bag-pipe blowing in the wind

Christians in the Crisis — toward Responsible Citizenship,

by Gerald Vandezande, The Anglican Book Centre, 1984, 240 pp., \$11.95.

Reviewed by Bert Witvoet

When Gerald Vandezande took a sabbatical after years of hard work, he did not at first think he would end up writing a book. He wanted a rest and more time with his family. But at the request of the publisher and editor of the Anglican Book Centre he wrote down his most basic convictions. The result — a 240-page book entitled **Christians in the Crisis**.

In it the author does what Dr. Gregory Baum of St. Michael's College in Toronto advocates: "In times of crisis people should return to the deepest levels of their religious traditions, to find ... a never-ending yearning for social justice, that 'God's will be done on earth.'"

Gerald has been active for many years as Executive Director of the Christian Labour Association of Canada and is now Policy Director of Citizens for Public Justice, a position he has held for many years. He assisted in the recent Lyle McBurney case before a federal court and has been involved in a number of successful courtcases and hearings on behalf of those who needed justice done.

Vandezande considers our time a time of crisis: "We live in a world that is wounded and corrupt. Violence and injustice abound, and it is the innocent who often pay the price — even with their lives." Throughout the book this theme recurs as the author exposes the wounds and corruption of unemployment, pollution, hunger, oppression, abortion on demand and many more.

Against this background, Vandezande wants to proclaim the message of Christ's "redemption and renewal, stewardship and love, justice and peace." He does this by outlining a Christian view of society, of economics and of politics. He also indicates what it means to be a vibrant Church of Christ.

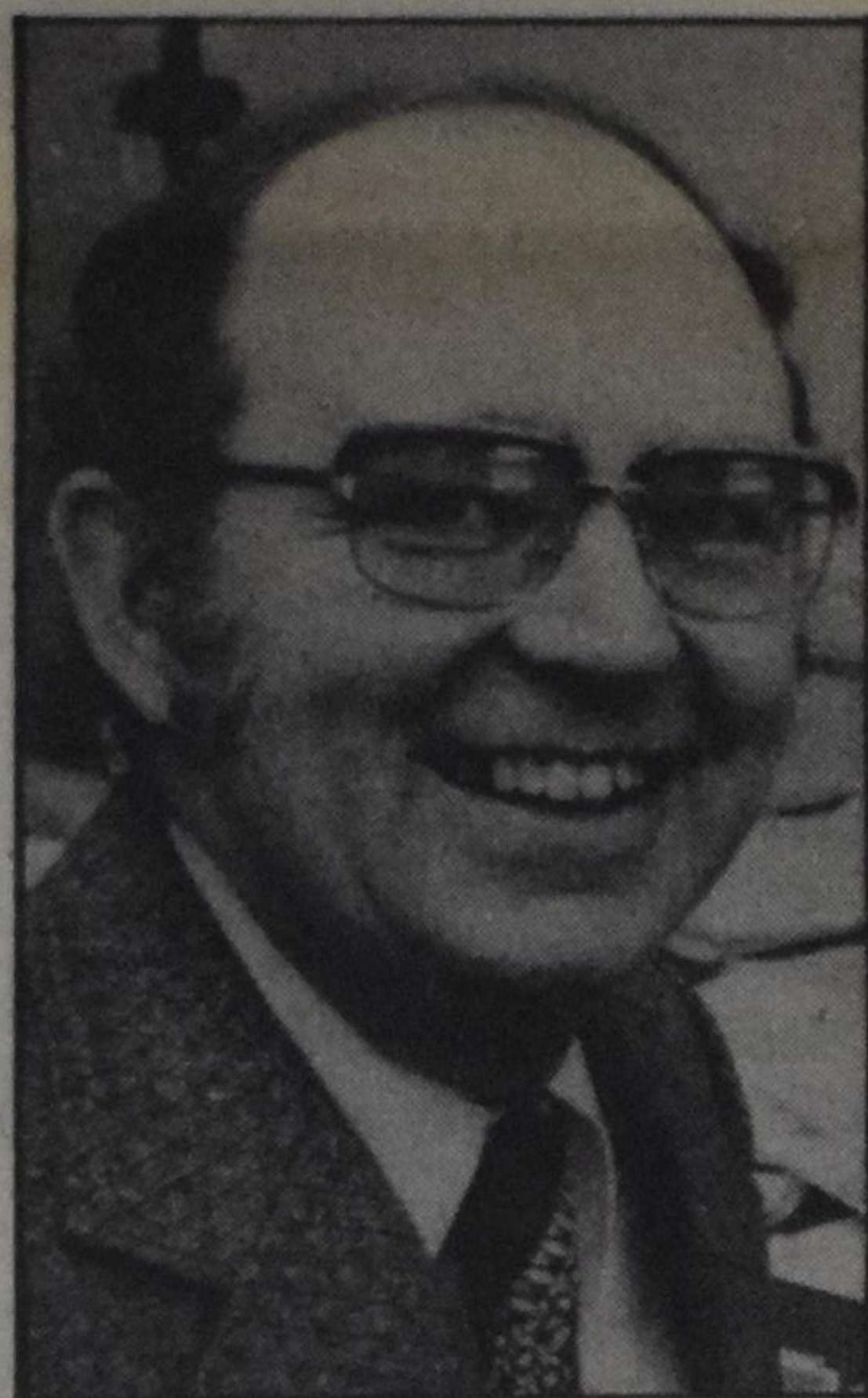
The most striking feature of *Christians in the Crisis* is its understanding that Christianity has a universal scope. The book thunders with prophetic words. It does not make for comfortable reading. Yet, it carries real hope and comfort. Vandezande is a prophet on the move. The very fact that he did not take a sabbatical when he could have, should underscore that. Even the chapter headings all say "From ... to ..."

From personal commitment to public confession

The first chapter launches into the cosmic claims of the gospel. Some Christians believe that religious concerns are mostly other-worldly; others politicize the gospel as if it were primarily a handbook for state and society, says Vandezande. But a growing number of Christians reject both these options and want to "confess the authority of the Scriptures and the sovereignty of Christ" as they exercise their human responsibility. Needless to say the author counts himself among them.

In line with this confession is the idea that the Church must speak prophetically to the heresies of our time, whether

these heresies manifest themselves in education, politics or labour. But the church must not do the task of schools, politicians and unions. "The good news for today's poor requires that we break with the impoverishing ideologies of capitalism and marxism," urges Vandezande. This good news the church must preach. And Christians must work it out in society individually and communally.



Gerald Vandezande

From economic distortion to shalom

Vandezande takes a critical look at "economic progress." He finds that it is fuelled by "a materialistic view of life, coupled with a mystical faith in technology. "Even Canada's energy policy is affected by this materialism: "Seek first energy, then you shall find wealth, and all these other things will come as a matter of course."

Both Marxism and capitalism pursue this line, says Vandezande. He proposes an "authentic and cooperative alternative" that emphasizes quality rather than quantity. He wants a fundamental reordering of the way the creation is treated.

Toward responsible development

Noting that many Christians abuse the text in Genesis 1 where God tells Adam to rule

over the creation and others ignore it, Vandezande pleads for a more responsible form of development than the present one which rapes the environment and pollutes it.

He establishes some principles for a more stewardly development of the creation: 1) he stresses the unity of life which means that every act impacts on others; 2) he wants a new understanding of economic life, one which is not separated from its purpose and destination — to serve God and love neighbour; 3) he calls for recognition of diversity of responsibility (this is another way of talking about sphere sovereignty); 4) he wants enterprises to be responsible, meaning they should do "economic good," and not just make profit.

Vandezande further mentions 10 guidelines for responsible investment. A business should be gentle (with environment), just (to workers), wise (with creational resources), sensitive (to needs of people), careful (with technology), frugal (with energy), vigilant (in waste), fair (in price), honest (in sales), equitable (with profit). Some of these overlap, but they do point out important Christian principles for businesses.

Toward new initiatives

In this chapter the author urges new ideas for setting up economic activities. He proposes a new model for ownership and authority, asking for greater employee participation in the workplace than is often the case.

He distinguishes between the investment corporation and the business enterprise. "I view the corporation as the entity that legally 'owns' and administers the financial investments of the shareholders. I view the business enterprise as the human work-community that ... cannot be owned, unless we want to return to the days of slavery."

He calls on labour unions not to focus so much on wages and shorter work week, but to participate more vigorously in the development of responsible enterprise.

Further on, Vandezande asks that our society break with its idolatrous trust in technology. Technology should "serve the coming of shalom." He adds comments on how to provide work for the unemployed.

From Christian reflection to neighbourly service

According to Vandezande, *Ethical Reflections on the Economic Crisis* issued by the Canadian Conference of

Catholic Bishops was the first to declare the economic crisis a moral issue. He pleads with other Christians to join the bishops in their search for answers to problems.

He acknowledges that there are shortcomings to the *Reflections*, but appreciates the fact that the bishops are at bottom critical of both marxism and capitalism. What he especially likes is the statement of two principles: 1) "the preferential option for the poor, the afflicted and the oppressed," and 2) "the special value and dignity of human work in God's plan for creation."

From ways of death to ways of life

In this chapter Vandezande takes a critical look at the enormous amounts of money spent on armament, money that cannot be used for relief, education or social services.

The Old Testament shows clearly, says Vandezande, that war is a result of disobedience, and peace the fruit of righteousness. "God strictly prohibited Israel from acquiring the most advanced weapon of the day, the chariot. Whenever the Israelites used horses and chariots, they were defeated; when they burned their chariots and hamstringed their horses, as Joshua did, they were victorious."

The religious commitment to military supremacy and material security "are so deeply rooted in our culture that only a radical conversion" can cause us to break with "what Billy Graham rightly calls 'false gods and false values.'"

"Lasting peace can be built only in a spirit of mutual respect and trust that is rooted in the healing of the Prince of Peace," says Vandezande.

From political opportunism to public justice

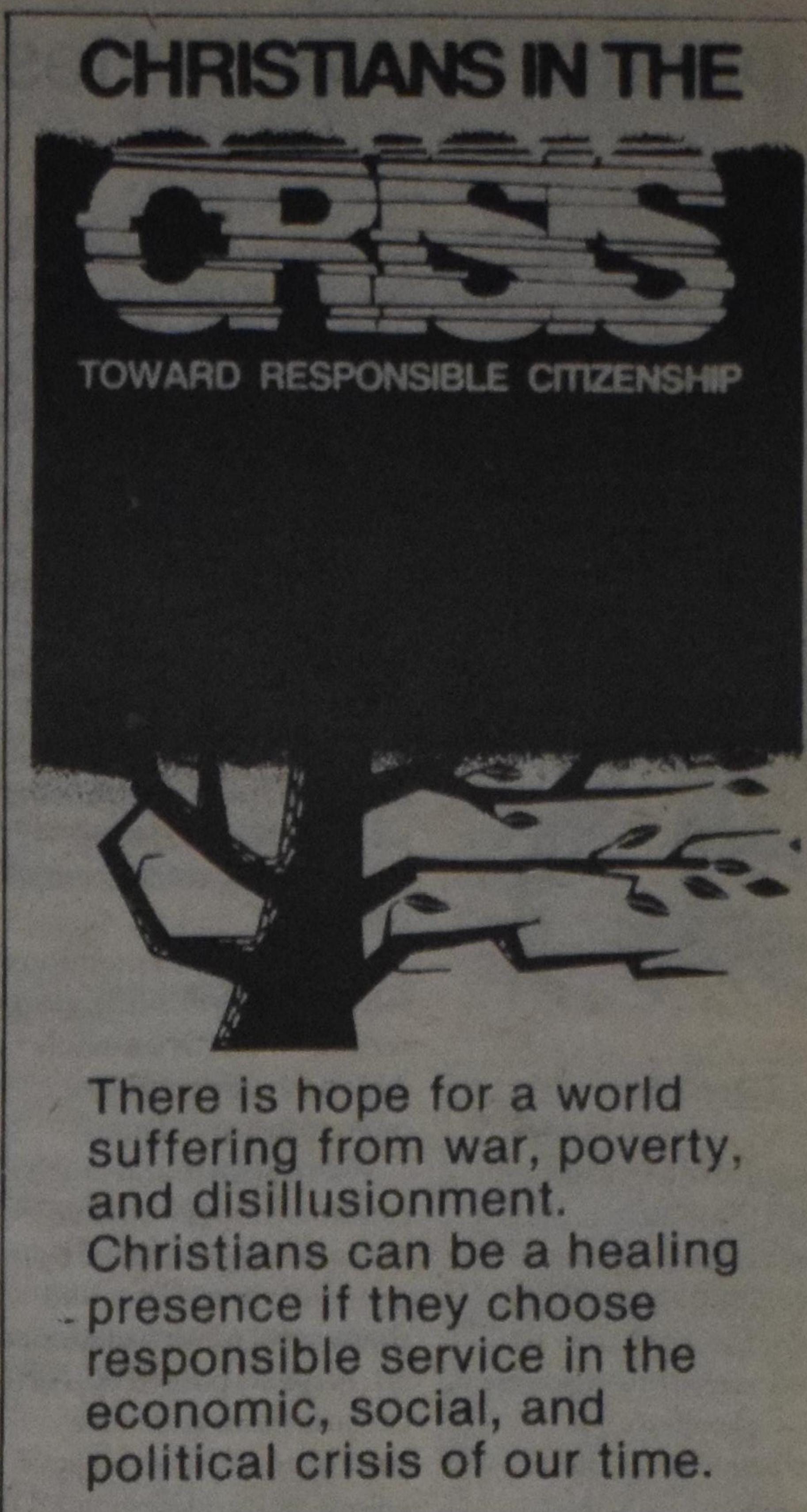
Neither one of the three major political parties in Canada offer a Christian political perspective, according to Vandezande. Yet, there are increasing needs in the world that cry out for Christian answers. He mentions radio and television needs, educational needs, labour needs, the plight of the aboriginals, the unemployed, thousands of unborn children.

Vandezande favours and works for the emergence of a citizens' movement that is *Christian*. It should be deeply committed to being guided by God's word. It should be ecumenical, independent, and deal with questions of public justice.

Christians in the crisis are "called to be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord our labour is not in vain," quotes Vandezande from 1 Corinthians, as he calls for alternative structures and organizations.

His strong drive for radical restructuring comes from his belief in the lordship of Jesus Christ. This belief propels him to be an "unashamed evangelical and an unrepentant social activist." Further on he writes, "Christians without passion are like a set of bag-pipes without

Continued on page 13 ...



Pope John Paul is a revivalist

Bernard Zylstra

Pope John Paul II, in his visit to Canada, showed himself the Roman Catholic equivalent of the Protestant Billy Graham. And then I'm not thinking in the first place of Billy Graham the evangelist but of Billy Graham the revivalist who comes to town to meet the lapsed and wayward believers in the revival meeting to tell them that they must go back to the faith of their fathers and the morals of their mothers.

In describing the pope's visit in this way I do not in the least intend to belittle it. To the contrary. The most significant need of the Roman Catholic Church, like the need of the majority of Protestant denominations, is spiritual revival on the part of individual members, local congregations and the denominations themselves. In any case, the Roman Catholic Church in Canada is in a state of confusion and disarray, confessionally, morally, theologically, and philosophically.

How does the pope address that disarray? He gathers the flock in a revival tent, a very big one — the Laval University campus in Quebec City, Jarry Park in Montreal, Downsview airport in Toronto, Birds Hill Park in Winnipeg, Namao airbase in Edmonton, and the

Abbotsford airport in British Columbia. And what then does he tell the flock? He tells them what the essentials of the Christian faith are. He tells them what the essentials of Christian morality are. And he adds — you've got to return to these essentials if your faith is to be revived. You've got to accept these moral precepts if your life is to be revived.

There is a very important difference between the revival messages of John Paul and those of Billy Graham. In each case, after laying down the core of the Gospel as interpreted in the Roman Catholic tradition, the pope related his message to a significant problem in our society — technology, unemployment, labour-management relations, distribution of wealth, third-world development, and world peace.

To me it was remarkable that whenever the pope did this, he did not lapse into an easy "liberal" horizontalism but retained a clear link between the Gospel core and the solution to the social problems. There was never any hint of a separation of ethics from the commanding presence of God in Jesus Christ.

Moreover, it was most refreshing that in his stress on personal spiritual revival the pope underscored the crucial

significance of tradition and culture. To our North American ears it sounds odd. But the pope was saying to the young people in Montreal's Olympic Stadium that *their spiritual revival entails an acceptance of their cultural roots*. He was saying the same to the Poles in Toronto's CNE stadium, to the Ukrainians in Manitoba, and to the many diverse ethnic and native peoples he addressed — whenever possible in their own language. Could it be that the revival of any particular segment of believers depends not only upon the recovery of the Gospel but also upon a clear awareness of how our particular forebears lived out that Gospel in their society and their culture? (What would that mean for the renewal of the Christian Reformed Church?)

And then there is another outstanding dimension in John Paul. This revivalist is also a compassionate pastor. Because of his evident compassion the message he preached is so much more believable, credible. John Paul is a saintly pope whose use of the media enhances his message.

If I am correct in thinking that John Paul is in the first place a sensitive, saintly, culturally and technologically attuned revivalist, then it also becomes clear why he is not doing what so many of us would like him to do. He is not a *reformer*. He does not ask himself whether the Roman Catholic tradition which he embodies stands up to the truth of God's revelation in the Scriptures. He accepts that tradition as Scriptural without "reformationally" asking



whether in fact it is. Hence the "idolatrous" (see Heidelberg Catechism, Lord's Day 30) mass, which formed the context of each major revival meeting. Hence the annoying Mariology particularly in his homily at Toronto's Downsview airport. Hence his defense of the celibacy of the priesthood. Hence his indifference to the role of women in the church's offices. John Paul is not an *innovator*. He will not call for a new Vatican Council.

John Paul is a revivalist, not an *ecumenist*. He stresses "the old time religion" as embodied in the Roman church. Hence his dialogue with Christians of other communions at the ecumenical service in Toronto was not really a dialogue. And the interfaith service in Edmonton hardly acknowledged the presence of Jews, Buddhists and Muslims. If there was any "interfaith" character to that beautiful liturgy, it was the pope's telling one and all that the presence of God in history is to be found in *Christ*.

Finally, Pope John Paul II came to Canada as the successor of Peter, as the vicar

of Christ. One little girl, asked why she wanted to see the Pope replied, "This is the closest to God that I'll ever be." This is a mistake. Every believer, Protestant or Catholic, is as much the vicar of Christ as the pope. Every elder in each local church is as much the successor of the apostle Peter as the pope of Rome. Here lies the major weakness of John Paul's message. He proceeds from the assumption that he is God's first representative on earth. That assumption stands in the way of the revival, the reformation of the church. Genuine reformation proceeds from the primordial "office of all believers," which makes every Christian equal to everyone else in his or her stance before the face of Jehovah God.

But then, I'm a Calvinist, not a Catholic. I'm thankful to God for Pope John Paul's visit to Canada. I'm thankful to God for my particular spiritual moorings, those of the Calvinist Reformation. The pope's visit reminded me of the richness of my own spiritual heritage!

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Bag-pipe blowing

... continued from page 12.
wind." The passion in Gerald Vandezande is obviously there.

From bag-pipe to orchestra

But his book must not be heard as if it is the complete orchestra. It is very helpful in touching upon the religious idolatries of our age. The bag-pipe is clearly bewailing the false trusts we place in material progress and false security. There are also clear guidelines that should be consulted.

But an evangelical activist must stay close to those evangelicals who are of a more reflective bent. Is Vandezande not putting too much hay on the fork of the Christian community when he calls for sweeping changes and restructuring? Where do we start with an alternative to capitalism? How can lasting peace be built in a world that does not recognize the Prince of Peace?

Sometimes the book makes us readers squirm because the author touches on a weak spot in our life style, other times it makes us uncomfortable because the vision seems to come close to utopianism.

This occurs where the call for repentance becomes a blueprint for society. It's good for the soul

to read Gerald Vandezande's prophetic evaluation of our sin-ridden culture, and we stand with him when he calls for repentance. But unless that Spirit-born repentance takes place in the personal and communal lives of people, how can the fruits of repentance be expected, or demanded?

Vandezande is often too close to the answer to allow the reader the freedom to explore the problems at his own pace. His sentences abound with "Should"s, "must"s, "need to"s and "ought to"s. He quotes abundantly from other sources, and he tries to cover all the angles most of the time. There is a strong desire here to persuade and to change. The effect is one that leaves the reader somewhat powerless and overwhelmed.

But persistence will bring its rewards, and we heartily recommend this book as a challenge, especially for *comfortable* Christians in the crisis. It should stir us all to re-examine our lifestyles, to attempt more faithful ways of doing justice to our neighbour and to God's creation. We owe Gerald Vandezande a debt of gratitude for not resting even during his sabbatical year.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR. 9:00 a.m. 1340
Edmonton-CHQT. . . . 7:30 a.m. 1110
Edson-CJYR. 10:00 a.m. 970
Ft. McMurray-CJOK. 9:00 a.m. 1230
Taber-CKTA. 8:00 a.m. 1570

BRITISH COLUMBIA

Abbotsford-CFVR. . 11:30 a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. 8:30 a.m. 1230
Osoyoos-CKOO. . . . 8:30 a.m. 1490
Penticton-CKOK. . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). 9:30 a.m. 1240
Prince George-CJBC. 8:30 a.m. 94.3
Smithers-CFBV. . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30 a.m. 590
Vancouver-CJVB. . 9:30 p.m. 1470
Vernon-CJIB. 9:30 p.m. 940
MANITOBA
Altona-CFAM. 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . 9:15 a.m. 810

ONTARIO

Ajax-CHOO. 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . . 11:30 p.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380

Ft. Frances-CFOB. . 10:30 a.m. 800
Guelph-CJOY. 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). 6:00 p.m. 1350
St. Catharines-CKTB 9:00 a.m. 97.7
Sarnia-CHOK. 6:45 a.m. 1070
Stratford-CJCS. . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340
St. Marie-CFYN 10:00 a.m. 1050

NOVASCOTIA

Digby-CKDY. 5:00 p.m. 1420
Kentville-CKEN. . . . 5:00 p.m. 1490
Middleton-CKAD. . . . 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB. 8:00 a.m. 1270
Windsor-CFAB. 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. . 10:30 a.m. 550
Newcastle-CFAN. . . . 9:00 a.m. 790
Saint John-CHSJ. . . . 9:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall. . . . 9:30 a.m. 1170
CFCL-Timmins. 9:30 a.m. 620

QUEBEC

CHRS-Montreal. . . . 8:00 a.m. 1090
CKLM-Montreal. . . . 9:15 a.m. 1570
CKCV-Quebec City. . 7:15 a.m. 1280
CHLN-Three Rivers. . 7:45 a.m. 550

THE BACK TO GOD HOUR

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Feature

Unity Music Ministries

Enhancing praise and worship through participation

Margaret Griffioen

There is a need for people to be able to verbally, emotionally and physically express their love for God, according to Grace Reinders and Colleen Reinders of Unity Music Ministries.

The two women (who are not related) formed Unity Music Ministries over the past two years in an effort to help meet this need which they found evident especially among people of the Dutch cultural and traditional background. "These people often have difficulty expressing their feelings, especially when they are down," says Grace.

Because of this, both Colleen and Grace stress that their ministry is not just one of singing to people but also one of teaching people different ways to praise. "We teach people how to praise God also through clapping, raising hands and dance," says Colleen. She further stresses that their goal is "the praise of the Lord, not emotionalism. We have seen in other churches where emotion-

alism becomes the end result instead of the Word of God."

The two met when Colleen and her husband moved to Ontario from Vancouver where Colleen sang with the Praise Makers. They were introduced by a friend of Colleen's and found that their voices blended well. They began singing together in church services, at weddings, retreats and other special functions. "From there our ministry just snowballed and Unity Music Ministries was formed," says Grace.

Expressing our faith

When Grace and Colleen are invited to participate in church services and special functions, they encourage people to learn new choruses, to clap and raise their hands to God in praise. The response from the churches (mostly Christian Reformed and Reformed) has been "fantastic" according to the two women. They find people are hungering for a way to release and express their faith.

One major aspect of their ministry is working with youth.



Good News '84, a young adult's retreat at Camp Shalom earlier this year featured: top left, Colleen Reinders at the piano and, bottom right, Grace Reinders song leader (with tamborine!). Top right, Trenton area young adults actively participate in the singing led by Grace and Colleen.

This year, in cooperation with the Christian Communications Centre (CCC) in Toronto, Grace and Colleen have been key figures at retreats for young people and young adults. These are held at Camp Shalom in Cambridge, Ontario, and while Gerry Verstraete of CCC develops themes such as 'Your life and the Holy Spirit', Grace and Colleen help lead the praise and worship aspect of the retreats.

As Colleen plays piano, Grace teaches the retreat goers carefully selected songs of praise and hands out tamborines, immediately getting everyone actively involved in praising the Lord. The young people learn that the Bible teaches us to "lift up Holy hands," symbolizing our wanting to receive tangible blessings from the Lord. They are encouraged to clap, raise their hands and sing, letting the Holy Spirit guide them.

Dance

Part of the ministry to the youth, includes dance. According to Grace and Colleen, there is a need in all of us to physically express ourselves. "If the church does not give opportunity to physically express our faith through dance, clapping, crying, singing and laughing together, then people, especially the youth, will turn to other places such as bars to release the need for physical expression. It is sad that we are often too afraid to express ourselves and our faith because of what our Christian brothers or sisters might say." In their dance ministry they stress that the words and music must be heard and understood and the dance be an expression of those words and the music.

Enhancing the church

Colleen, who with her husband and children is a member of the Christian Reformed Church, and Grace, a member of the Reformed Church, express a deep respect for their reformed denominations. They say they do not want to change the church, but see their teaching ministry as "enhancing" what the church already has.

During the next year there is a possibility that Grace and Colleen will be releasing a record album, produced by Gerrit Verstraete although the details have not yet been released.

"It's just amazing," says Grace, "what God has done with simple, ordinary people like us."

Jesus the disabled still comforts

... continued from page 11.
stand. God's concern is shown in His efforts to overcome suffering. He is the inspiration and force behind my efforts to overcome it as well.

Does all this really help me? All I can do is report my experience. I am often troubled, shaken in faith, discouraged and depressed.

But God's actions in Israel and His coming in Jesus, who died suffering and faithful, to be raised up, really strengthens me.

At times I have magnified my suffering by self-pity. Beyond such illusion, however, are real difficulties lived with now and losses to be faced later. In my suffering, I have been helped by Jesus

on the cross.

For some severely disabled persons, young men and women awaiting placement into personal care homes or now living in municipal hospitals, my words might ring hollow — my scars cannot compare with theirs. Still, I think that Jesus can speak to them too.

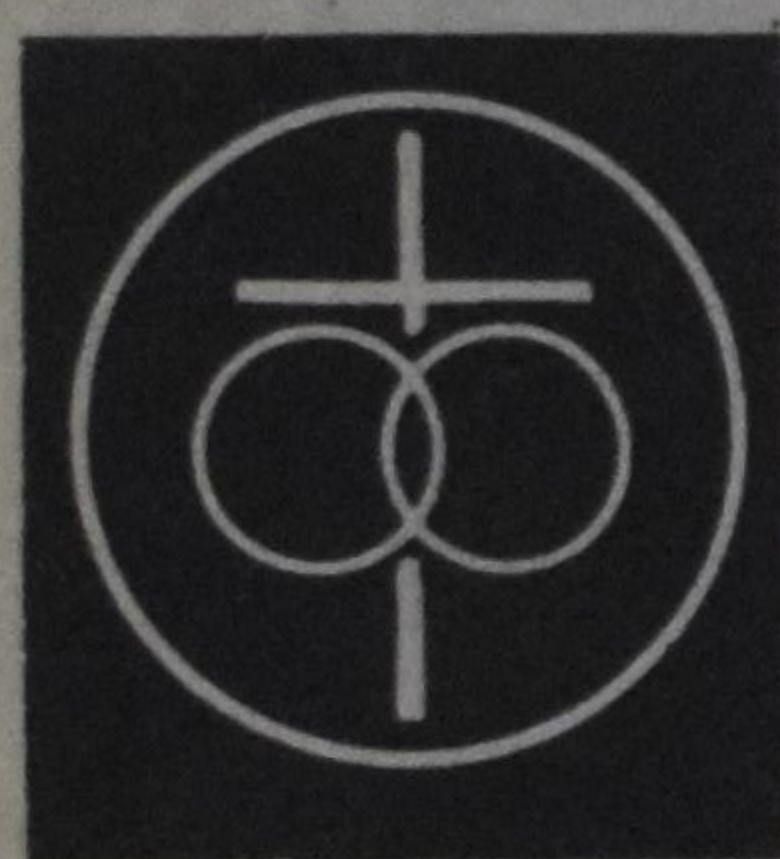
What I know for sure is that some people are not yet comforted by the cross; its meaning is lost because of their tears, grief or confusion. I know little about how to

help people who suffer. But I have learned to sit nearby, to touch, to share pain. It does not help to quickly turn people from Kleenex to the cross; it's better to sit in concerned silence.

But the suffering of others does not keep me from looking at the cross. I can move closer to people and share their pain because Jesus has moved close to me and shared mine.

And perhaps, just perhaps, I can help someone move on with few answers, by the strength of a little hope and faith because we are both understood by Jesus the Disabled.

Terry Smith is a writer and researcher for the Mennonite Central Committee in Winnipeg, Manitoba.



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Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311	Marriages			
Thanks	BLEKKENHORST-BONVANIE: Mr. and Mrs. John Blekkenhorst of Georgetown, Ont., and Mr. and Mrs. Bernie Bonvanie of Willowdale, Ont., are pleased to announce the marriage of their children, DIANA and BARRY. The ceremony will take place, D.V., on Saturday, September 29, 1984 at 3:00 p.m. in the Georgetown Chr. Ref. Church, Georgetown, Ont. Rev. J. DeJong officiating. Future address: 58 Buckland Rd., Downsview, ON M3L 1W1	Jarvis Jarvis 1959 October 9 1984 "Let Thy steadfast love, O Lord, be upon us, even as we hope in Thee" (Psalm 33:22). With thankfulness to God, for all of His many blessings, we are happy to announce the 25th Wedding Anniversary of our parents, LOUIS and MARTHA BILL (nee Hogeterp) Congratulations Mom and Dad! May God continue to bless you with many more years of happiness together. With love: Pam & Harry; Ashley Jennifer Renée Barb & Ron Chris An Open House — Reception will be held, D.V., Friday, October 12 at 8:00 p.m. in the Fellowship Hall of the Ebenezer Chr. Ref. Church, Jarvis, Ont. Best wishes only, please! Home address: R.R.#1, Jarvis, ON N0A 1J0	Simcoe St. Thomas 1954 October 2 1984 "All the way our Saviour leads us." With these words, our parents, ART and NELLIE DE WEGER (nee Schuiling) were married and they have been their inspiration throughout their married lives. Mom and Dad taught us early, through their words and actions, to believe in this assurance that no matter where life leads us Jesus will be our Guide. We thank God continually for our wonderful, loving and above all, Christian parents. May God bless them with many more years of marriage. Congratulations, Mom and Dad, Oma and Opal! Love, from your children and grandchildren: Diana & Michael Miedema; Matthew and Danielle Ron & Doreen De Weger Marsha & Bernie Miedema Home address: 59 Lawton St., St. Thomas, ON N5R 1W7; 1-519-633-3838.	Doorn St. Catharines 1924 September 18 1984 Sixty Years Praise God from whom all blessings flow! On September 15, 1984, we as a family could share together and celebrate the blessing of sixty years of marriage that God has given to, WILLEM FREDERIK AND ADRIANA CORNELIA VEENHOF (Van Os) Congratulations and best wishes for much happiness and joy in the Lord, for the time you may continue to share together. Our many thanks and love for two very special people from your children, grandchildren and great-grandchildren: William & Dorothy Veenhof — St. Catharines Jacquie & Howard Vanderwier; Mark, Darrick, Karen, Leonard, Jonathon Diane & Paul Droppert; Rachel, David Heather & Henry Kikkert Anne & Martin Vyn; Jannelle, Benjamin Bill Nick Nic & Jane Veenhof — London Bill & Arlene Veenhof Margaret & John Johnston; Christopher, Ashley Audrey & Mike Inglis; Kimberly Beverly & friend John Harding Janny & Jan Bijsterbosch — Zuidbroek, Neth. Herma & Bert Dijkema Rianne & friend Dominicus Brouwer Wim Fred & Dinah Veenhof — Kitchener Ric Veenhof & Frances Haller; Michael Holly Cory Toni & Jack Keefe — Corunna Steven David Matthew Home address: 159 Bradley St., St. Catharines, ON L2T 1R9
Births	BERGHOUT: Bernard and Anna (nee Spronk) thank the Lord for the safe arrival of their fourth child, DAVID BERNARD, on August 28, 1984, weighing 8 lbs. 14 oz. His pleased brother and sisters and Michael, Joanne, and Catherine. 38 Moorcraft Rd., Nepean, ON K2G 0M7	Haarlem Agincourt 1944 October 6 1984 With great happiness, and thanksgiving to our Lord, we hope to celebrate with our parents and grandparents, Rev. JAC. and MARIA MATHILDA GEUZEBROEK (nee Luitlingh) the occasion of their 40th Wedding Anniversary. May the Lord continue to bless you greatly. With love and thanks from your children and grandchildren: Tony & Anne Gainsbrook; Jennifer, Stephanie, Theresa — Markham Jack & Joanne Geuzebroek; James, Gina Lee — Unionville John & Anne Geuzebroek; Julie, Matthew — Pickering Arnie & Jean Gainsbrook; Michael — Markham Also, we are grateful that, the Lord willing, in November, Dad will celebrate the 40th Anniversary of his ordination to the ministry. To celebrate both these happy occasions, there will be an Open House on Saturday, November 3, from 2 p.m. to 5 p.m., at the home of Jack and Joanne, at 24 Hemingway Cres., Unionville. Phone 477-3767. Best wishes only. Home address: 28 Lockie Ave., Agincourt, On M1S 1N4	1959 September 26 1984 With praise to God we celebrate the 25th Wedding Anniversary of our parents, LEENDERT and RIET KOOY (nee Bron) "Teach me Thy way O Lord, and I will walk in your truth; give me an undivided heart that I may fear your name" (Psalm 86:11). May the Lord bless them in the years to come! Congratulations Mom and Dad, love: Bill & Margaret Kooy; William, Lisa Rick & Monique Kooy; Daniel Johanne Harry Jackie & Paul (fiance) Francy & Karl (boyfriend) Lenny & Carrie (girlfriend) Albert Benjamin Open House will be held on October 13, 1984 in the Willowdale Chr. School Gym from 2-5 p.m. Address 60 Hilda Ave., Willowdale. Home address: 90 Topcliff Ave., Downsview, ON M3N 1L8	1949 1984 JOHANNA and EVERT WESTERNENG (nee Van Rossum) Dear Mom and Dad, We share your joy as you celebrate your Anniversary on September 20, 1984. The Lord has been your Shepherd, as He promised you on your Wedding day, 35 years ago. We thank Him for your example guidance and love. Our prayer is that He will continue to bless you and that His unfailing goodness and tender mercy will continue to follow you all the days of your lives. With love from your children: Fena & John Van Loenen; Paul, Troy, Megan Doreen & John Horlings; Janessa, Kristen, Renee, Jeremy, Danielle Henk & Twila Westerneng; Johanna Edward & Pat Westerneng; Rudy, Gregory Home address: Box 243, Woodbridge, Ont.
DE WIT: We, Dick and Elizabeth give thanks to God for the safe arrival and blessed birth of a daughter MICHELLE ADRIANA born on September 1, 1984 at 6:05 p.m., weighing 8 lb. 3 oz. A little sister for the twins, Christina and Cynthia, 4½ years old. Proud grandparents are Mr. and Mrs. Henry Hiemstra of Listowel, 18th grandchild and Mr. and Mrs. Pieter DeWit, London, 14th grandchild. Another great-grandchild for Oma DeWit in Holland. Home address: 255 Bolton St., E., Listowel, ON N4W 2H6	LUCAS-PRINS: Mr. and Mrs. John Lucas of Oro Station, Ont., and Mr. and Mrs. Gerrit Prins of Andyk, The Netherlands are pleased to announce the marriage of their children, RITA and MEINDERT. The ceremony will take place, D.V., on Saturday, October 20, 1984, in the First Chr. Ref. Church, Barrie, Ont., at 2:30 p.m. Rev. John deWinter officiating. Future address: 59 Norton Cres., Georgetown, ON L7G 1M9			
DE WIT: We, Dick and Elizabeth give thanks to God for the safe arrival and blessed birth of a daughter MICHELLE ADRIANA born on September 1, 1984 at 6:05 p.m., weighing 8 lb. 3 oz. A little sister for the twins, Christina and Cynthia, 4½ years old. Proud grandparents are Mr. and Mrs. Henry Hiemstra of Listowel, 18th grandchild and Mr. and Mrs. Pieter DeWit, London, 14th grandchild. Another great-grandchild for Oma DeWit in Holland. Home address: 255 Bolton St., E., Listowel, ON N4W 2H6	MEYER-DEN BOK: "The Lord will watch over your coming and going both now and forever more" (Psalm 121:8). Mr. and Mrs. Cornelis Meyer of Oshawa, Ont., are pleased to announce the forthcoming marriage of their daughter MARGARET to RICHARD, son of Mr. and Mrs. Gys den Bok of Collingwood, Ont. The ceremony will take place on Saturday, October 13, 1984 at 3:30 p.m., D.V., at the Hebron Chr. Ref. Church, Whitby, Ont. Rev. D.C. Los and Rev. C. Geleynse officiating. Future address: 10 Bronte Cres., Barrie, Ont.			
VANDERWIER: Howard and Jacquie (nee Veenhof) praise God, the Creator of life, for enriching their marriage with the birth of another healthy child. JONATHON KORNELIS GABRIEL was born on September 18, 1984, weighing 10 lbs. 11½ oz. Jonathon is a welcome brother for Mark, Darrick, Karen and Leonard. Sharing in our joy are grandparents Uitze and Gerbrigje Vanderwier, Smithville and William and Dorothy Veenhof, St. Catharines, and great-grandparents, Mr. and Mrs. A. Spoelstra, The Netherlands and Mr. and Mrs. W.F. Veenhof, St. Catharines. R.R.#2, Smithville, ON L0R 2A0	ZWART-DE BOER: Mr. and Mrs. Wesley Zwart of Strathroy, Ont., are pleased to announce the forthcoming marriage of their daughter, MARY to ED, son of Mr. and Mrs. Klaas De Boer of Owen Sound, Ont. The ceremony will take place, D.V., on Saturday, October 13, in the East Chr. Ref. Church of Strathroy at 2:00 p.m. Rev. J. Tangelder and Rev. D. Gritter officiating. Address: R.R.#5, Owen Sound, ON N4K 5N7			
VAN BERKEL: Thankful to God for entrusting another child to our care, we, Sam and Laurie, are elated to announce the birth of our daughter RACHEL SIMONE on September 7, 1984. She is lovingly welcomed by her 5 big brothers, Christopher, Jeremy, Nicholas, Aaron and Adam. Oma Vander Kruk is very proud of her 51st grandchild and Grandma and Grandpa Van Berkel finally have a second granddaughter. Ps. 75:1: "We give thanks to thee O God; we give thanks. We call on Thy name and recount thy wondrous deeds." R.R.#1, Troy, ON L0R 2B0	Travel			
	Menno TRAVEL SERVICE "Your First Stop to Anywhere in the World" Lakeshore Square Phone: (416) 937-0550 33 Lakeshore Rd. toll free ZENITH 97110 St. Catharines, Ont. Corrie De Jong, Sales Representative 934-5358 (home)			

Classifieds

Anniversaries	Anniversaries	Obituaries	Real Estate	Real Estate
<p>1939 October 3 1984 With great joy and gratitude to God, we, the children and grandchildren of, HENDRIK and ANNECHIEN MEEMS announce the occasion of their 45th Wedding Anniversary, which we, D.V., will celebrate all together on this day. "Great is Thy faithfulness, O God our Father." Ralph & Briana Meems; Charissa — Thunder Bay, Ont. Rebecca & Bill Klimstra; Paul — Guelph, Ont. Jane & Peter Merkus; Ben, Rick, Lynda & Eric Barber (Guelph), Stephen — Fergus, Ont. Ria & Bert Bultenhuis; Sandra & Doug (engaged), Mari-Anne, Adam — Guelph, Ont. Margaret & Henk Beute, AnnaJean, Stephanie — Richmond, BC Anne & Arie Wessellus — Roelof arendsveen, Holland Henk & Wendy Meems; Amanda, Dale, Glenna, Elizabeth — Cambridge, Ont. Jack Meems — Victoria, BC Bill & Lois Meems; Bill, Jennifer — Woodstock, Ont. Chris & Alice Meems; Kara — Guelph, Ont. Home address: 112 Bristol St., Guelph, ON N1H 3L6</p> <p>Harkema Ancaster Friesland Ontario On September 28, 1984, D.V., we hope to celebrate with our Heit 'n Mem, TEIJE (Ted) and COBI VANDERLAAN (nee Land) their 35th Wedding Anniversary. As children we are thankful for these special parents and as a family we thank God for His abundant blessings throughout our lives. With all our love: Ken & Shirley; Kevin, David — Dundas, Ont. Jack & Theresa Andrew, Cobi — Burlington, Ont. Swanny — Ancaster, Ont. John & Aukje VanEngen — Regina, Sask. John & Ann — Hamilton, Ont. Home address: R.R.#3, Dundas, ON L9H 5E3</p> <p>St. Catharines Burlington 1959 October 10 1984 "Great is Thy faithfulness" It is with joy and thanksgiving that we celebrate the 25th Wedding Anniversary of our parents, JOHN and NELLY VANDERWERF (nee Vanderley) It is our prayer that the Lord will continue to bless you in the coming years as richly as He has in the past. Praise be unto the Lord! Congratulations Mom and Dad! With love from: Marlene Cathy John Brenda Home address: 401 Oakwood Dr., Burlington, ON L7N 1X4 With praise and thanks to God on September 18, 1984, we will celebrate the 25th Wedding Anniversary of our parents, JOE and HIELKJE VEENSTRA (nee Hulzinga) It is our prayer that God will continue to bless and guide you in many more happy years together. With all of our love: Karen & Jack Menkhorst (engaged) Shelley & Garry DeJong; Bettina (granddaughter) Elaine Chris Annmarie Home address: R.R.#1, Long Sault, ON K0C 1P0</p>	<p>1959 October 9 1984 "Give thanks to the Lord for He is good" (Psalm 136:1a). With thankfulness to God we are happy to announce the 25th Wedding Anniversary of our parents, GERRIT and RITA VAN HOLST (nee Westenberg) With love from your children: Jerry & Marlene — Frankford Richard — at home 303 Stone Church Rd., W., Hamilton, ON L9B 1A2</p> <p>Obituaries On September 18, 1984, our heavenly Father called to Himself at the age of 72, HUIBRECHTA DE RUITER (nee VanderMeer) "The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the Lord, they will flourish in the courts of our God" (Ps. 92:12-13). She lived with a song on her lips and died with a song in her heart. Predeceased by her husband Casper de Ruiter on July 15, 1978. Beloved mother, mother-in-law and grandmother of: Henrietta & Richard Roe; Anthony — Burlington, Ont. Adriana de Ruiter & good friend Margaret Diletti — Hagersville, Ont. Catharina de Ruiter & Cal Francis; Melinda, Emile — Barbados Elizabeth & Gerrit Veeneman; Shellie, Geoffrey, Christopher, Michael — Listowel, Ont. Beloved sister and sister-in-law of: Mrs. P.M. VanderMeer-Akkerman — Apeldoorn, The Neth. Miss J.J. VanderMeer — Gorinchem, The Neth. Mr. and Mrs. IJ VanderMeer — Apeldoorn, The Neth. Mr. & Mrs. A.J. Van der Rest — Heemstede, The Neth. Miss C. VanderMeer — Dordrecht, The Neth. Funeral took place September 20, 1984 at Immanuel Chr. Ref. Church, Hamilton, Ont. Mailing address: Mrs. Roe, 2095 Meadowbrook Rd., Unit #1, Burlington, Ont. Suddenly the earthly life of our friend, GIEN OOSTERVELD came to an end on September 6, 1984 when she was called home to live forever with Christ. We will miss her and pray that God will sustain and comfort her children and grandchildren with His grace. Her friends of the seniors club Lasting Friendship, Guelph. God in His divine wisdom, took home to Himself, on September 12, 1984 our dear friend, JULIANA VISSER "I am the resurrection and the life; he who believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die" (John 11:25,26). It is our conviction that our Lord will give strength for this time of sorrow to Mr. Cecil Visser and children. The future is as bright as the promises of God. Jake & Jans Feenstra Jacoba Koning Ate & Anne Kuiken Klaas & Jenny Visbeek Klaas & Agnes Woudsma</p>	<p>"Dear brothers, what's the use of saying that you have faith and are Christians if you aren't proving it by helping others?" (James 2:14 T.L.B.) On August 14, 1984, it pleased the Lord, in His goodness and mercy, to call home our dear friend, JOOP BERG, W.z.n. de Krim (OV.), The Netherlands at the age of 60 years. During the years of armed resistance against the Nazi enemy of the Dutch fatherland, 1940-1945, Joop proved to be a friend who sticks closer than a brother (Pr. 18:24). He continued opposing Neo-Nazism in both Holland and Germany till the day of his death, and is sadly missed by his many friends. John Van Weerden and family, 10 Redwin St., Ottawa, ON K2G 0K1 "Veilig in Jesus armen Veilig aan Jesus hart Daar in zijn teer erbarmen Daar rust haar ziel van smart." Our Lord called to her eternal home on September 9, 1984, Mrs. MINKA ZUIDEMA (nee DeGraaf) Dear daughter of Mrs. Ann DeGraaf and the late John DeGraaf — Mt. Pleasant. Dear sister and sister-in-law of: Gertrude & Gerard Leenderste & family — Scotland Kurt & Jean DeGraaf & family — Mt. Pleasant Jerry & Alice DeGraaf & family — Hagersville May the Lord comfort us, and Bill and family.</p> <p>Accommodation ALTON LODGES Why not come up for a fall break and see the beautiful colours, while staying at Alton Lodges? 1 & 2 bedroom clean, house-keeping cottages; family resort; 95 metres from beautiful, sandy beaches; close to fishing; 20 km. from Chr. Ref. Church. (Open all year round). (705) 429-2420 459 Mosley St., Site 30, Box 8, R.R.#1 Wasaga Beach, ON L0L 2P0 LEN & RITA BETTE</p> <p>Teachers Teacher needed: Timothy Christian School, Barrie, requires a principal relief teacher for grades 4 & 5 for 5 afternoons a week, beginning mid November. Please send resume before October 16, 1984 to: Secretary of Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1</p> <p>For Rent For Sale or Rent: 2 bedroom mobile home. New park with swimming pool. Close to beach. St. Petersburg, Florida. Tel. 519-482-9756. FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.</p>	<p>Te koop wegens onvoorziene omstandigheden in Strathroy, Ont., brood en banket bakkerij. Overwegend eenvoudig Nederlands gebak, vleeswaren, kaas en Europese import-artikelen, geschenken, enz., met een totale omzet van ongeveer \$300,000.00 per jaar. Eigen pand en de eigenaar is genegen een eventuele koper te trainen voor de bakkerij. Zeer gemakkelijke betalings-termijnen. Belt u overdag 519-264-2275 na 6 uur's avonds 519-264-1973</p> <p>Employ. Wanted Dutch girl, 18 years seeks employment as a live-in mother's helper. Has experience in child care and is fluent in English. Please write to: Mona Jillissen, Topaas Straat 17, 6534ZH Nymegen, The Netherlands. Experienced (4 years) farm hand; 22 years of age is looking for full-time work on a dairy, or any other type of farm. Would like to live in. If you need a young man with these qualifications please call (416) 935-8360 after 6:00 p.m.</p> <p>Cottages Big East River Motel and Camp Huntsville, Ont. * In the heart of Vacation Land * Modern motel units: some with kitchens * Campgrounds with hook-ups, shower, etc. * Next to Arrowhead Provincial Park Phone: 789-4001 or write to: Bill and Christine Van Oene R.R.#3, Huntsville for reservations *** 3 star rating.</p>	<p>214 acre dairy farm, random tiled; 1 nearly new brick ranch; 1-2 storey remodelled home; free stall barn; milking parlor; 2 large silos with automatic feeding. Complete with Holstein herd. Full line of equipment and large milk quota. Adjoining 150 acres with large home and hog barn. May also be purchased. Selling due to sickness. Keith. 38000 chicken broilers, including building and equipment. Keith 15000 cage layers; nearly new home; good barn buildings; close to town. Keith 9000 cage layers; 20 acres garden land; roadside store; 3 bedrooms, 1½ storey home. Excellent location near Hamilton. A real opportunity for the ambitious family. Keith 800,000 pounds turkey broiler quota; 75 acres garden land; all tile drained; large 5 bedroom home and barns in excellent condition. This is one of the best farms in Ontario. Keith Dairy farm, 111 acres ongoing dairy operation with very good 5 bedroom home; large hip roof barn with 52 tie-ups plus room for more; 3 silos with unloaders; implement shed; full line of equipment. Cows and large quota included. \$430,000.00. Mary Lake Erie - 243 acres vacant farmland and good bush. Can be bought separately in 95 acres and 148 acres parcels. Mary 206 acre farm overlooking Grand River at Cayuga. Large 4 bedroom brick home; hip roof barn; implement shed; garage plus 2 silos; good rolling land with about 35 acres bush. Owner says "bring all offers". Mary KEITH MILLER & ASSOCIATES REALTY LTD., Realtor Dunnville (416) 774-7624 Keith Miller, evenings (416) 774-4077 Mary Davidson, evenings (416) 774-8373</p> <p>ADA REALTY LTD. 3412-102 Ave. Edmonton, AB T5W 0A3 Tel. 471-1814 Sid Vandermeulen Contact us first when you think of moving to Edmonton and district. Het vertrouwde adres.</p> <p>Stanley Vandergoot M.L.S. Realtor 1849 Dundas St., London, Ontario N5W 3E6 Bus (519) 451-3680 Res: (519) 672-2283</p>
<p>Holland Christian Homes Inc. invites applications for a FUNDRAISER We are looking for a dedicated person who will join our team to conduct the capital fund raising program. Length of employment approximately six months. Please forward your application within two weeks. For more details please phone the Executive Director, Albert Van der Mey. Phone No.: (416) 459-3333 Address: 7900 McLaughlin Rd. Brampton, ON L6V 3N2</p>				
<p>CORRECTION RE: Rev. Jelle Nutma's 25th Anniversary in the ministry The announcement should have read: On September 20, 1984 Rev. Jelle Nutma has been minister for 25 years in the Chr. Ref. Church. We apologize for this error.</p>				

Events

CALENDAR of events

- Sept. 25-29** International Plowing Match, near **Palmerston** on Hwy. 9.
- Sept. 25-Oct. 4** Financial Concept Group Inc. presents Retirement Income Planning Seminar. Check ad for dates and places.
- Sept. 25-29** Listowel willing workers food booth at plowing match. Lot #4A 13 or look for greenhouse on 4th Ave.
- Sept. 29-Oct. 5** Renata Heemskerk will present several Solo Concerts, together with organist Andre Knevel, in such places as Kitchener, Guelph, and St. Catharines. She will also appear in a series of three Thanksgiving Concerts, along with the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. **Bowmanville:** Sept. 29, 8:15 p.m. in Trinity United Church, Church and Division St.; **Toronto:** Oct. 3, at 8:15 p.m. in St. James Cathedral, King and Church St.; **Hamilton:** Oct. 5, at 8:15 p.m., in Central Presbyterian Church, Carlton and Caroline St.
- Oct. 2** Andre Knevel, organist, Renata Heemskerk, alto, vocalist from The Netherlands, in concert at 8:15 p.m. at St. George's Anglican Church, 99 Woolwich St., **Guelph**, Ont.
- Oct. 2-5** The 1984 International Zwingli Symposium, McGill University, 3520 University St., **Montreal, Quebec**. Registration: Oct. 2, Birks Building, 3:00 - 5:00 p.m.
- Oct. 5 & 6** 25th Anniversary of John Knox Christian School, **Woodstock**, Ont.
- Oct. 5, 6 & 7** 25th Jubilee weekend of John Knox Chr. School in **Brampton**. Mark your calendar — it will be fun. See ad.
- Oct. 10-20** H. Houtman of CSS in **Saskatchewan** and **Alberta**.
- Oct. 10** Fall Rally CRC Ladies' Societies at 10:00 a.m. in the **Dundas** CRC. Speakers: A.M. Rev. Ralph Kooops on "Living Christians in a Dying Civilization", P.M. Dr. Moncrieff of Salem Counselling on "Stress in the Family."
- Oct. 11** Special "Afscheiding" service commemorated by The Dutch-American Historical Commission: Fine Arts Center, Calvin College, **Grand Rapids**, 8:00 p.m.
- Oct. 14** Commemorative Service at **Springdale** CRC at 4:30 p.m. in remembrance of the Hurricane Hazel — caused flooding of Holland Marsh on October 15, 1954.
- Oct. 19** The 80-member male chorus "Lofzang Heerde" from Heerde, The Netherlands, presents a concert at 8:00 p.m. in the Covenant CRC, **St. Catharines**, Ont.
- Oct. 20** "Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, **Woodbridge**.
- Oct. 28** Reformation Day Rally at Saunders Secondary School, **London**, at 7:00 p.m. with Rev. Dr. Henry J. Boekhoven speaking. Music by Brass Instruments; The London District Christian Secondary School Choir augmented by Choirs from several elementary Christian Schools.

NOTE: Deadline for Classifieds for Oct. 19 issue changed due to Thanksgiving holiday.

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 5	Tues. Oct. 2	Thurs. Sept. 27-8:30a.m.	Wed. Sept. 26-8:30a.m.
Fri. Oct. 12	Tues. Oct. 9	Thurs. Oct. 4-8:30a.m.	Wed. Oct. 3-8:30a.m.
Fri. Oct. 19	Tues. Oct. 16	Wed. Oct. 10-8:30a.m.	Wed. Oct. 10-8:30a.m.

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Let's Play CHESS

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BY CORRESPONDENCE

The deadline for registering in the 1985 Correspondence Series is the last day of September — so don't delay. Typical of the fine games that are played is the one shown below.

White K. Amsinga
Black W.L. Boer

Sicilian Opening
1981 Finals

1. P-K4
2. N-KB3,
3. P-Q4,
4. NxP,

P-QB4;
P-Q3;
PxP;
N-KB3;

Black is a little cramped, but is safe from attacks.

8. N-Q5,
9. PxN,
10. Q-Q2,

NxN;
N-Q2;
O-O;

14. P-QN4,

PxP;

15. QxP,

B-KB4;

16. Q-N6,

White

Black

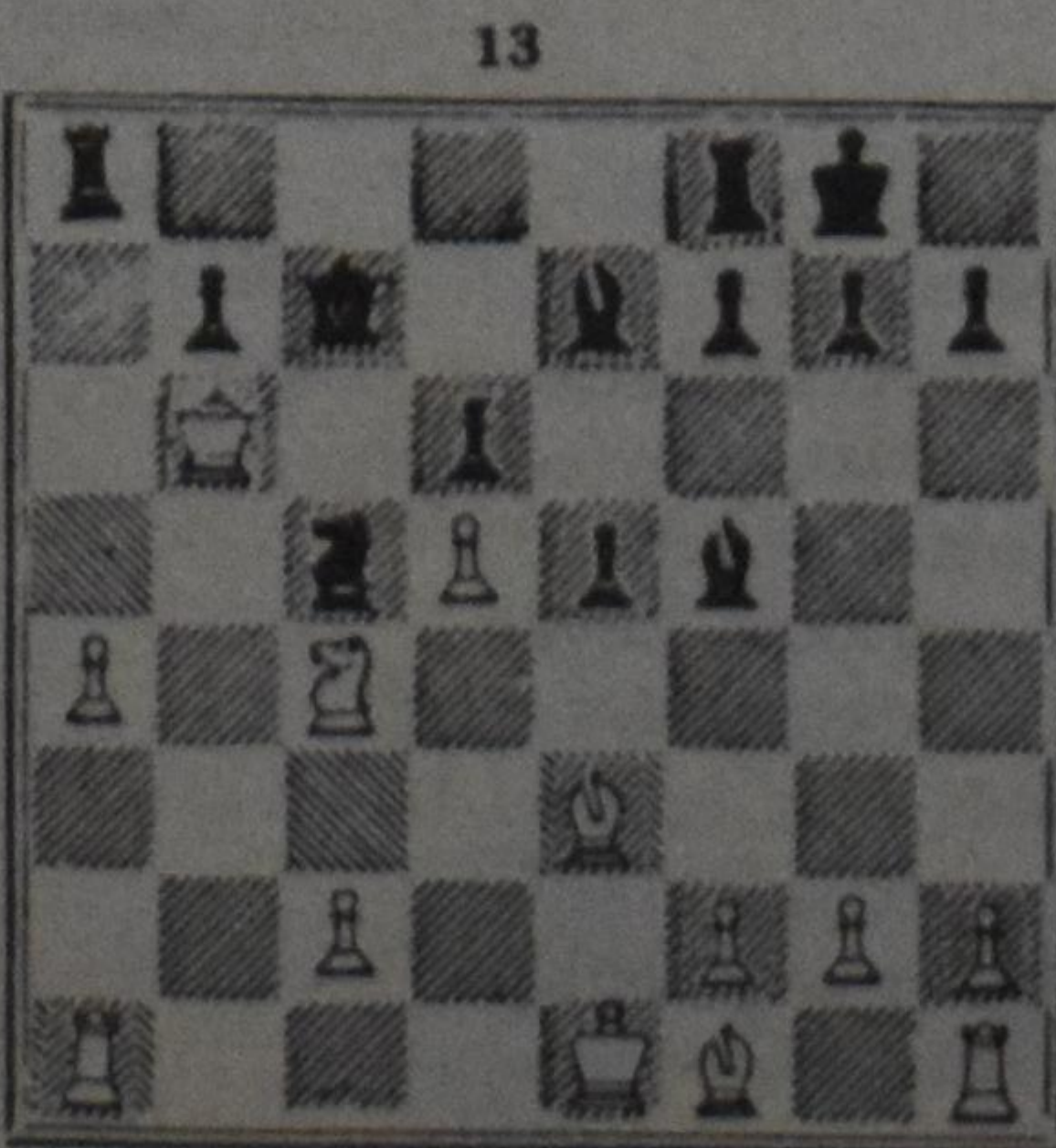
5. N-QB3,
6. B-K3,
7. N-N3,

P-QR3;
P-K4;
B-K2;

11. N-R5,
12. N-B4,
13. P-QR4,

Q-B2;
P-QR4;
N-QB4;

Both sides are finding the best squares for their bishops and knights to be on.



13

Position after 16. Q-N6

Notice how Black steals a pawn ... or is it poisoned?

16. ... Q-Q2; (threatens the pawn on R4)
17. P-R5, BxP;
18. Q-N2, Q-B4; (threatens 18. ., N-Q6 ch.)
19. BxN, B-KR5?

After 19 ... PxB, White gets his pawn back.

20. B-K3 and White stays a Knight ahead. (1-0)

Wouldn't you like to be playing an exciting game like this? Join now.

New evangelical periodical launched

PHILADELPHIA (RES) — *Transformation*, say the editors, Tokunboh Adeyemo, Vinay Samuel and Ronald J. Sider, is "dedicated to conservation of all that meets biblical standards of truth, righteousness, justice and shalom. And to transformation of all that does not." As the editors see it, the task for evangelical Christians is to "work out thoroughly biblical approaches to the host of complex social issues that confront us today. That requires both a sophisticated knowledge of the social sciences and an uncompromising commitment to biblical authority. If evangelicals can boldly propose relevant, biblical solutions to our world's difficult dilemmas, we might transform not just the evangelical community but also global society." This new journal for social ethics will help to correct the long neglect of evangelicals for social issues.

Transformation exists to facilitate the international evangelical debate, will adopt no editorial "party line," is convinced that social structures need to be renewed but that sin is deeper than social structures. Evangelical social ethics, the editors say, will place major emphasis on the power of the Holy Spirit.

Editorial correspondence should be addressed to Dr. Ronald J. Sider, 312 West Logan St., Philadelphia, PA, USA 19144.

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Just send us a **brief** announcement of what your group or organization is planning and we will print it free.

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Dutch

Van Halsema's Onthullingen Alleen op stap? Nee!

Herman de Jong

Twee jaar geleden, toen ik weer eens in Canada was, maakte ik een uitstapje naar de stad Toronto. Margriet had geen zin.

Omdat ik mijn dorpsgenoot Jan Koning beloofd had om zijn enige dochter Hilda, een oorlogsbruidje, in het ziekenhuis te bezoeken, belandde ik die dag op de stoep van het grote St. Margaret hospitaal in Toronto. "Geef me kracht, Heer," bad ik, "want zonder Margriet ben ik niet veel waard in een ziekenhuis."

Wat was ze blij met mijn bezoek. "En Uw vrouw," vroeg ze schuchter. Ik voelde dat ze me niet verdrietig wilde maken ingeval de afwezigheid van mijn vrouw iets ergs had kunnen betekenen. "Over een paar dagen komen we samen, Hilda, maar deze keer zul je het met mij alleen moeten doen." "O, wat vind ik dat fijn," zuchtte ze, "Weet U, behalve mijn eigen dominee en de Hollandse ziekenhuispredikant komt hier niemand."

De grote ogen onder het gebreide mutsje keken me steeds strak aan. Ze streek het laken glad over de puntige knieën. Het verschrompelde lichaampje kreunde. Uitgeput hoestte ze in een papertje. Maar al die tijd verloren haar ogen me niet. "Hoe is het met mien Pa?" vroeg ze zacht, "Hij kan niet meer komen hè?" Ik vertelde haar dat de dokter dat uitgesloten achtte vanwege zijn vaatvernauwing. Vertelde haar niet dat zijn benen bijna zwart waren.

Bracht gauw het gesprek op onze buurtuintjes, waar we beiden zo van genoten. "Net buiten de stad, hè," fluisterde ze, "Bij de Bedumer spoorweg, 'k ben er vroeger wel geweest. Mooi hè, al die weilanden daar en de zwaalfkes die over de sloten scheren. Pa kon daar zo lang naar kijken hè, en dan leunde hij op zijn schoffel.

Dan vergat hij voor een ogenblik de boer waar hij voor zwoegde. O, hij haatte die boer zo. Als moeder mijn jasje moest keren, of als ik niet met een schoolreisje mee kon vanwege het geld, vervloekte hij die boer. Ik vind het zo jammer dat ik toen de Heer nog niet kende, anders had ik hem kunnen vertellen..." Toen kwamen de tranen.

Het lichaampje lag helemaal stil, te moe en afgemat om mee te schreien. Het lag stil alsof het al gestorven was, en de nog niet toegestreden ogen staarden me onafgebroken aan, alsof naast me haar vader stond, leunend op zijn schoffel. De vader die ook Canada vervloekt had toen ze als een oorlogsbruidje afreisde. De vader die zijn enige dochter nooit terug zag.

Volgde ze mijn gedachten? "Vader moet niet meer haten, hij moet Jezus liefhebben, want haten, o dat is zo erg. Ik heb Canada gehaat. Ik heb zo verlangd naar het carillon spel van de Martini toren en naar de gezelligheid van de Herestraat. Daar liepen Moeder en ik etalages te bekijken, maar we konden nooit iets kopen. Dit is zo'n hard land, meneer, maar hier... ben ik God's kind geworden!"

Toen vertelde ze. Ik boog me naar haar toe, want haar woorden kwamen als luchtballen uitgestoten door een zachte adem. Vaak moest ze rusten en het was of haar pijn in mij samentrok. Ik wist dat het van het ongemakkelijke voorover-buigen kwam, maar ik verschikte me niet, alsof ik het verschil tussen haar lijden en mijn blakende

gezondheid kleiner wilde maken.

Nadat haar John haar tien jaar geleden voor een andere vrouw verlaten had, zette Hilda het kleine variety winkeltje alleen voort. Haar vaste klanten vonden dat dapper en bleven komen. Door haar postbode, een emotionele Zeeuw, die door de statigheid der diensten in de Christian Reformed Church niet werd beroerd en daarom verzeild raakte bij een "Pentecostal Church," was Hilda bekeerd. Als zovele pas-bekeerden moest ze van haar Heiland spreken. Weldra bleven haar vaste klanten weg. Ondertussen vrat de kanker in haar lichaam door. Ze wilde zich niet laten onderzoeken. De Heer die haar ziel genas, zou ook haar lichaam genezen... heel zeker wist ze dat!

Gedurende een gebedsgenezings-avond gebeurde het. Een rond-reizende evangelist legde zijn klamme hand op haar voorhoofd, haar hele lichaam begon te tintelen door de aanraking van de Heilige Geest, en plotseling wist ze het: ik ben genezen!

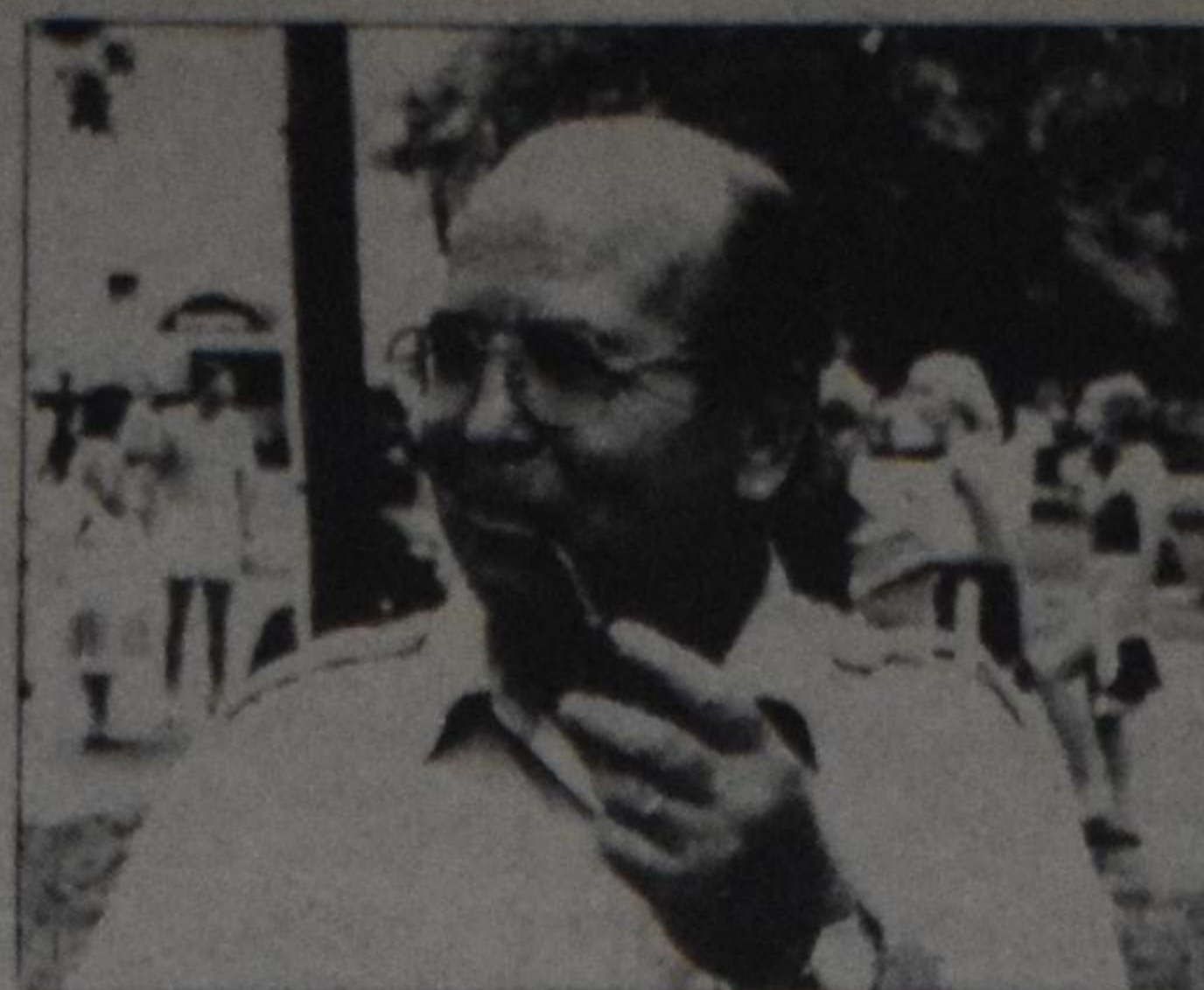
Terwijl schor-massale hallelujas door de zaal deinden en armen in vervoering zwaaiden, beloofde Hilda de evangelist dat ze hem op zijn reizen zou vergezellen als een levend getuigenis van de wonderbaarlijke genade van de Heer. Later drong de postbode er op aan dat ze maar direct moest gaan; het winkeltje was toch niets meer.

In Boston kwamen de pijnen terug. In Philadelphia zakte ze op het podium in elkaar. Snel werd ze uit de zaal verwijderd en terwijl de hallelujas doorklonken en de evangelist nieuwe voorhoofden aanraakte, klonk door de straten de klaxon van een ambulance, op weg naar het vliegveld.

De dokters probeerden chemotherapie. Ze had zich nooit zo beroerd gevoeld. De verpleegzusters hadden een mutsje voor haar, maar dat weigerde ze. Ze zond de postbode naar haar huisje, want onder in de oude emigranten kist, die ze al die jaren trouw bewaard had, wist ze het leuke mutsje dat nog door haar moeder gebreid was.

"Nu ben ik toch nog een beetje thuis," zei ze tegen de postbode.

De eerste nacht dat het mutsje het uitvallende haar verborg, droomde Hilda. Tijdens de bezetting was haar vader torenwachter geweest. Op een avond mocht ze mee. Achter haar zwijgende vader beklom ze de steile wenteltrap van de Martini toren. Boven gekomen zag ze hoe zoeklichten zich bundelden om een klein stipje. In haar droom veranderde het vliegtuig in een lichtende gestalte, die steeds dichterbij kwam. Terwijl haar vader verwoed met zijn grote verrekijker de gestalte van de torentrans probeerde te houden, voelde ze zich opgenomen door een liefderlijke arm en plotseling zweefde ze door de lucht, door de zoeklichtenbundels die



wild heen en weer bewogen, door de steeds zwakker wordende echo van haar vader's haat-krijsende stem... "Toen, meneer Van Halsema, o zo mooi, o zo mooi... wat is het heerlijk bij Jesus te zijn."

Ze keek naar de deur. "Zal later wel verder vertellen," fluisterde ze, "daar is mien dominee."

De dominee was een opgewekte man, ofschoon zijn al te hartelijke lach mijn weerzinsvermogen kietelde. Ik wilde me verwijderen, maar Hilda wenkte dat ik er bij moest blijven. Eigenlijk was ik ook wel nieuwsgierig hoe een Pentecostal dominee zijn zieke gemeentelieden vertroostte. Hilda stelde me aan hem voor als een vriend van haar vader in Nederland. O nee, de dominee had er geen bezwaren tegen dat ik bleef. Misschien dacht hij dat ik toch niets van zijn troostrijke woorden zou begrijpen.

Hoorde ik het goed? Zuster Hilda zou nog kunnen genezen als ze maar sterker geloofde. Want net als Petrus, die weifelende aan de almacht des Heren, vast water verloor, zo was ook haar geloof maar op een zwak pitje, anders waren die pijnen toch niet teruggekomen

"Halsema!" Haast een schreeuw. "Vertel de dominee dat hij weg moet gaan, want ik geloof wel! Ik heb immers Jezus gezien in mijn droom. Die... die... die dominee weet er niets van."

Een politiemannet verloor nooit iemand dringend en onverbiddelijk de deur uit te werken... Ik vond het jammer dat hij op de gang een lelijk woord uitte. Toen ik terug kwam liet ik haar wat drinken. Ze was zo moe, zo moe... Terwijl ik haar te drinken gaf, verschoof het mutsje. Wild greep ze er naar. "O, dat mag U niet zien hoor," kreunde ze. Zelfs nu nog... een vrouw.

Ik heb met haar uit de Bijbel gelezen. Ik heb met haar de Heer gedankt dat Hij haar de woning liet zien waar ze voor eeuwig in zou vertoeven.

Toen ik afscheid nam, klemde haar hand om de mijne. Haar andere hand haalde mijn hoofd naar haar toe. Ze drukte een kus op mijn wang.

"Hier," sprak ze zachtjes, "een zoen voor mien lieve Pa... en wilt U hem mijn droom ook vertellen? Pa heeft Jezus zo nodig, hè?"

Ik vond het moeilijk de uitgang van het ziekenhuis te vinden. U begrijpt me wel, hè?

Boeiende recente Post — Jan antwoordde:

In 1912 werd in de Christian Reformed Church in Monarch, ook wel 'Nieuw Nijverdal' genoemd, John Postman, de vader van twaalf kinderen uit de kerkelijke gemeenschap verwijderd, omdat hij volhardde in de weigering zijn kinderen in het Nederlands catechismuslessen te doen geven.

Het is een schok geweest in het proces van verengelsing van de jonge nederzetting in Zuid-Alberta (Canada), geschreven door ds. Tymen Hofman, die zelf uit deze buurt stamt.

Kort na het jaar 1900 trok een groep emigranten van Nederlandse afkomst naar Alberta, waar de koloniale regering stukken land ter beschikking stelde voor boeren, die de grond goed beheerden. Sommigen waren al jaren in Amerika. Anderen kwamen zo uit Nederland, vooral uit Nijverdal en omgeving. Het waren grote gezinnen met namen zoals Huisman, Veldhuis, Van Lohuizen, Stotjin, Nyhoff en Post.

Gegrinnik

Post-Jan en zijn vrouw Janna hadden negen kinderen. Jan was boerenknecht in Holten geweest en had besloten zich aan dat lot te onttrekken en in Alberta een boerenbedrijf te beginnen. Daar lag zomaar zes en halve bunder land op hem te wachten. Een oude man in Holten herinnerde zich in 1975 nog hoe Post-Jan en zijn gezin in 1904 waren vertrokken. Er werd in het dorp over gegrinnikt en men zong: 'Hoeza, hoeza, hoeza, Posjan gaat naar Amerika.' Blijkbaar maakte men geen verschil tussen Canada en overig Amerika.

De emigranten hadden zowat geen rooie cent. Opvang was er niet. De meesten hadden niet meer dan een tent als huisvesting. Die laadden zij op een kar, waarvoor ze eerst nog paarden moesten africhten. Zo trokken ze Alberta binnen.

Post-Jan was al blut, nadat hij voor zijn gezin een tent had aangeschaft. Hij keek om naar werk bij de spoorwegen. Daar leerde hij wat Engels, hetgeen hem later nog zou opbreken. Een vriend van hem, Veldhuis, zou alvast naar Alberta trekken en daar een stukje grond ontginnen. Janna en de negen kinderen (met een tiende op komst) bleven eerst in de tent in Fort McLeod.

Kuil

Toen de winter naderde, groef Post in de buurt van de spoorbrug waar hij werkte een kuil van zestien bij zestien voet (bijna vijf bij vijf meter). Er kwam een dak op van hout dat hij hier en daar verzamelde. De muren staken een centimeter of zestig boven de grond uit. Zo bracht het gezin de winter door. Ditmaal viel de winter mee. Ook had het gezin voldoende eten. Ze kregen echt gebakken brood, er was melk in blik voor de jongsten en vlees kostte zes cent per pound.

Toen Post-Jan in april 1905 zijn werk bij de spoorwegen kon verlaten, was hij niet langer Post-Jan, maar John Postman. Hij kocht een wagen, richtte een span paarden af en vertrok naar Alberta.

Bij hun vertrek uit Nederland hadden de landverhuizers allen een attestatie meegekregen, waaruit bleek dat zij lid waren van een gereformeerde kerk in het vaderland.

Doorgaans kwam er elk jaar een kindje. Dat dwong de ouders er toe om te

sie in dagblad trouw

'Ja ik, in de taal des lands'

zien naar een kerkorderlijk aanvaardbare mogelijkheid om het kind te laten dopen. In Klein Nijverdal had men contact met een Christian Reformed Church in Manhattan, vierhonderd mijl naar het zuiden in Montana, over de grens met de Verenigde Staten. De kerk in Manhattan zond in mei 1905 dominee James Holwerda naar Alberta. Op zondagochtend 14 mei kwamen ongeveer 45 mannen, vrouwen en kinderen ten huize van Postman bijeen rondom deze predikant. 's Middags werden een paar kinderen gedoopt, onder wie de kleine Janna Postman.

In november 1905 was dominee Holwerda opnieuw in Alberta. Er zou een gereformeerde kerk worden geïnstitueerd, ook al was er dan nog geen kerkgebouw. Holwerda preekte met een tekst uit Lukas 'Vreest niet, klein kuddeken'. Een woord van bemoediging was wel op z'n plaats, want de gemeente bestond uit vier gezinnen met kinderen, onder wie dat van John Postman, en een vrijgezel.

De mensen in Klein Nijverdal hadden hun Nederlandse kerkelijke voorkeur meegenomen. Zij waren meer op de Doleantie van Abraham Kuiper georiënteerd, in de termen van die dagen dus 'B'. John Postman was evenwel wat bevindelijker. Hij las de 'oude schrijvers' en in zijn hart leefde een

zeker wantrouwen jegens de Kuyperianen met hun stoere calvinistische roepingsbesef.

In 1907 ging er een lijst rond, waarop elk van de boeren kon aangeven hoeveel hij wilde bijdragen aan de nieuw te bouwen kerk. De kosten waren begroot op 1,200 dollar. Het zou een eenvoudig houten bouwwerkje worden met een deur en een achttal ramen. Op Hemelvaartsdag 1909 kon de kerk worden betrokken. De kerkboekjes kwamen uit Nederland. De diensten, twee per zondag, werden gewoonlijk geleid door een ouderling, een enkele maal kwam er een officiële dominee uit de classis Orange in de Verenigde Staten, de consulent ds. Menno Borduïn of een andere predikant.

In februari 1911 konden John en Janna Postman opnieuw een kind ten doop houden. De dienstdoende dominee was J. Vander Mey. Hij stelde de gebruikelijke vragen aan de doopouders, onder andere naar het voornemen de dopeling in de 'voorzeide leer' te onderwijzen en te doen onderwijzen. 'Wat is daarop uw antwoord?', vroeg de dominee. John Postman antwoordde: 'Ja ik, in de taal des lands.' Vander Mey schrok en stelde

We ontvingen uit Nederland Aldert Schipper's recensie in **Trouw** (31 Aug. '84) van Tymen E. Hofman's boek **The Strength of Their Years**. Dit boek heeft nogal wat indruk gemaakt in ons vaderland en we willen deze recensie graag aan onze lezers doorgeven. Het boek is verkrijgbaar voor de prijs van \$7.95 plus verzendkosten bij Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON L2R 4L3. Het is bijzonder geschikt als verjaardagscadeau of iets dergelijks.

De redactie

de vraag opnieuw. 'Ja,' antwoordde Postman. Maar hij had zich voorgenomen de kleine Marie in het Engels, voorzover hij dat machtig was, te onderwijzen.

Censuur

En ook de andere kinderen zouden van dat ogenblik af in het Engels hun catechisatie-lessen moeten ontvangen. Maar de kerk kon en wilde die slechts in het Nederlands geven, de taal van de Bijbel. Postman zond zijn kinderen van toen af niet meer naar de catechisatie. In mei werd Postman van het avondmaal geweerd. In januari 1912 kreeg Postman opnieuw ouderlingenbezoek. Het waren de broeders Kooij en Gunst, die hem meedeelden dat hij onder censuur was gesteld. In september besloot de kerkeraad aan John Postman nog een laatste brief te zenden om hem op te roepen terug te keren van zijn dwaling. Er kwam geen antwoord. In november kwam de gemeente bijeen in het witgeschilderde kerkje. Dominee Jongbloed las het besluit van de kerkeraad voor, dat John Postman buiten de gemeenschap van de kerk gesloten werd. Hij moest in het vervolg beschouwd worden als een heiden en de

gemeente moest contact met hem uit de weg gaan. Janna Postman en haar kinderen hoorden het stil aan.

Er was nog een schuld van 42 dollar te vereffenen. John Postman kreeg na een zorgvuldig onderzoek bericht dat hij het geld ergens kon ophalen.

Tien jaar later besloot de kerk dat de catechisatielessen voortaan in het Engels zouden worden gehouden. De ouders spraken nog wel Nederlands, maar de kinderen verstonden beter 'de taal van het land.' In de dienst, waarin van dit voornemen melding werd gemaakt, deden twee kinderen Postman belijdenis. In 1928 werd de eerste kerkdienst in het Engels gehouden. Het avondmaal was nog tot in de jaren dertig in het Nederlands. John Postman bleef dertig jaar lang uit de kerk. Maar dat hij een goeie gereformeerde was, daaraan twijfelde niemand in de nederzetting.

Later zouden drie kleindochters van ouderling Kooij trouwen met drie kleinzons van John en Janna Postman, waardoor het conflict over de verengelsing van de gereformeerde kerk in Monarch op een wel bijzonder vleselijke manier werd opgelost.

Tymen E. Hofman, *The Strength of Their Years*. The story of a pioneer community. Uitgave Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON L2R 4L3 Canada.

De hut van oom Tom: een historisch monument

(Canadian Scene) — Josiah Henson is de man die de schrijver van het beroemde anti-slavernij boek *De Hut van Oom Tom* heeft geïnspireerd tot het schrijven van dit beroemde werk. Henson is zelf een slaaf geweest, maar ontsnapte in 1830 en heeft talrijke andere vluchtelingen naar Canada geleid via de zg. Underground Railroad. Hij en een groep van andere voorstanders van de afschaffing van de slavernij hebben in Canada een ambachtsschool opgericht voor ontvluchte slaven, die de naam British-American Institute kreeg.

Men is nu van plan een historisch monument op te

richten op de plaats waar Josiah Henson gewoond heeft in de buurt van Chatham in Ontario, twee kilometer ten westen van Dresden. Er bevinden zich thans zes gebouwen en twee begraafplaatsen op het terrein dat men op het oog heeft voor dit historische monument. Er wordt binnenkort een comité gevormd bestaande uit vertegenwoordigers uit de Zwarte gemeenschap, leden van Henson's familie, en anderen en het project staat onder toezicht van de County van Kent. De Canadese Regering heeft \$100.000 beschikbaar gesteld voor dit project.



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Father

Our Father.
Matthew 6:9b

Through all centuries people have felt the need of having not only a Father in heaven, but also a divine mother.

The Greek prayed to Mother Earth who procreated numerous children out of her womb and who received them all back again. Heathen people adored not only gods, but also goddesses.

The Roman Catholic Church could not withstand this human desire of worshipping a mother in heaven and elevated Mary to a divine position. She is honored in the same way and sometimes even more than Christ. And today as a result of the emancipation of women there are people who want to talk about God as "she."

We do not pray to our mother in heaven. We think that it is wrong to change the language of the Bible in this respect. God's Word is never open for change. What may be emphasized, however, is that God as our Father also possesses all the tenderness, gentleness and softheartedness which is inherent to the life of a mother.

I think of Isaiah's word: "Can a woman forget her sucking child? Though she may forget, I will not forget you." And I also think of another word in the book of Isaiah: "As one whom his mother comforts, so will I comfort you."

What is separated in our human life as male and female is one in God. It is one under the name 'Father.'

People who will change the Bible language in this respect should find out what is included in this Name by searching the Scriptures. Maybe this will help them to become wise.

This shows us the way in which we may pray. We may pray as children at home. Children at home know that their parents love them and that determines the way in which they approach them.

In the same way we may approach God and take shelter under His wings.

Family

A worthwhile handbook

Incest: A Family Pattern, Jean Renvoize, Routledge & Kegan Paul, London and Henley, 1982; hb., 224 pp., \$22.75. Barbara Hudspith, Dundas, Ont.

Incest — A Family Pattern is a very thorough and readable work on incest, its causes, results, treatments and the current psychologies that attempt to interpret its meaning to society. Chapter titles include: What is incest, the incidence of incest, how to discover it, the pro-incest lobby, the after-effects and state involvement, collaboration and treatment.

This is a useful book for clergy, counsellors, foster parents or anyone who involves themselves in the problems of young people and their families. The tone is humane — the victim's integrity and suffering are taken seriously, and yet the offender is seen not merely as sex maniac but rather as an individual with a severe but not hopeless problem.

Family patterns are discussed at length and many case histories related in detail. This personal dialogue rescues the book from clinicalism but makes the reading emotionally charged and difficult to face for more than a few minutes at a time. I found it hard going and was forced to distract myself by reading a variety of dissimilar works in between sessions.

Perhaps a seasoned professional would escape this overly sensitive reaction.

Some side benefits that came my way, besides the obvious information gathering, were: a greater appreciation of the long-term childhood suffering that victims undergo — a suffering that often comes to fruition in what we label 'troubled adolescents'. Some children are started on incestuous patterns when only a few months old and gain no permanent relief until they make a break from the household at puberty or marriage; a greater appreciation of the value of healthy physical contact with my own children; a heightened awareness of the high incidence of child abuse in its many forms and the necessity of educating children about it tactfully but forcefully so as to disarm those who prey on a child's innocent trust in his elders or anyone who appears to be showering him with

physical affection. We warn our children about the stranger in the black car but never think to mention those nearest him as a possible threat. While this must be done with the utmost discretion and care in wording, it can and must be done.

The greatest horror perhaps in the case histories related by Jean Renvoize was the refusal of other adults, particularly mothers, to believe their children's stories. Almost without exception, the molestation was carried on for months and years with the child feeling more guilt and revulsion than the offending adult. Family dynamics are very complex.

Not a pleasant book by any means, but a worthwhile handbook on the subject.

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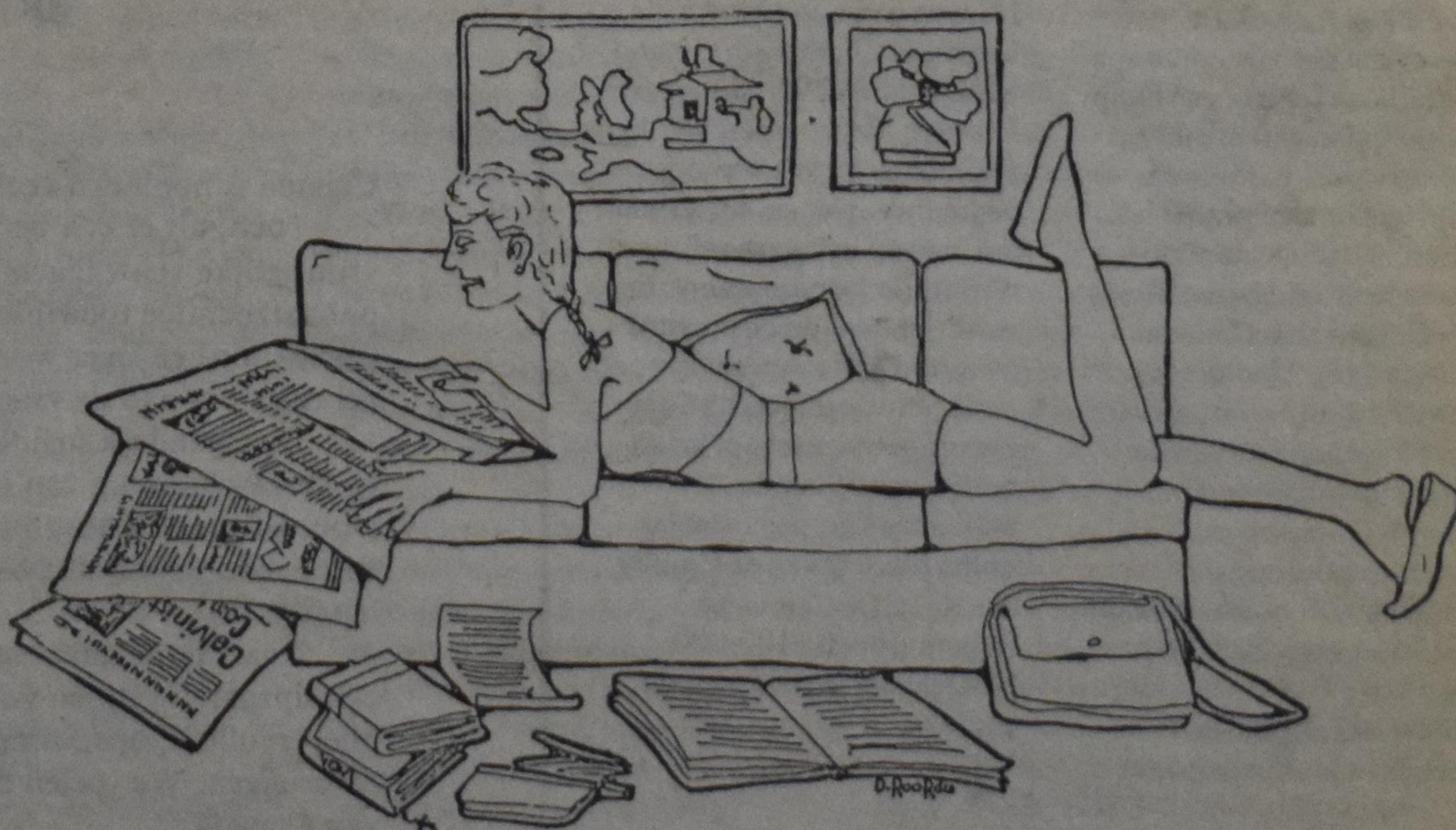
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